

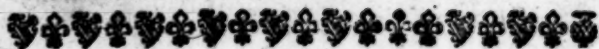
Die Sabbathi, 3. Novemb: 1642.

SIR *William Massam* is appointed to return thanks to M. *Newcomen*, for his great paines taken in the Sermon he this Day preached at *St. Margarets*, at the intreaty of this House, and to desire him forthwith to print his Sermon, and to give a Coppy thereof to the Committee for Religion, that when they shall have liberty to sit, they may consider by it, how to prepare and provide for the extirpation of Popery; And it is further Ordered, that he shall have the usuall privilege for printing his Sermon.

Hen: Elsyng, Cler. Parl. D. Com:

I Appoint *Christopher Meredish* to Print this Sermon.
MATH. NEWCOMEN.

This is Entred,
HEN: WALLY.



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5
THE
CRAFT AND CRVELTY
OF THE
CHURCHES ADVERSARIES,

Discovered

In a SERMON Preached at St. Mar-
garets in Westminster, before the Honourable
HOUSE of COMMONS Assembled in
PARLIAMENT, Novemb. 5. 1642.

By *Mathew Newcomen*, Minister
of the Gospell at Dedham in Essex.

*Quid facit in Pectore Christiano Luporum Feris as. Canum
Rabies, Savitia Bestiarum, Venenum Lethale Serpen-
tum? Cyprian.*

*Cum sis Impij, Crudeles, Homicida, Inhumani, non am-
plius eris Christiani, Lucifer Calazit.*

Published by Order of the House of COMMONS.

L O N D O N,

Printed by G. M. for Christopher Meredith, at the Signe of
the Crane in Pauls Church-yard, M. DC. XLIII.

THE
CREDIT ADVISORY

OF THE
UNITED STATES

DEPARTMENT OF THE TREASURY

OFFICE OF THE SECRETARY

WASHINGTON, D. C.

February 1, 1917

TO THE MEMBERS OF THE BOARD OF

CONTROLLERS OF THE CURRENCY

AND THE BOARD OF

MANAGEMENT OF THE

FEDERAL RESERVE

AND THE BOARD OF

MANAGEMENT OF THE

FEDERAL RESERVE

The Epistle Dedicatory.

To parallell this: the people of England, though through the mercy of God they have bin in a gracious measure delivered from the spirituall Captivity of Romish Babylon, which our fore-Fathers were enthralled in so long a time; yet now almost a 100 years have passed over us, since that first deliverance, and yet we see not that purity of Truth, that beauty of worship, that orderlines of administrations, that strength of discipline, as wals and bulwarks about this our Jerusalem, which hath bin the desire, prayer, expectation of us & the ages that were before us.

God seems to me to proceed by the same steps with us, that he did with the people of the Jews, and hath made 3 visible and memorable on-sets upon the Reformation and re-stauration of his Church among us. The first by that famous Prince, the miracle and glory of his people & age, Edward the 6. of ever blessed memory, whose beginnings though exceeding hopeful and promising were soon stopt by a countermand, as it were from the God of Heaven, as Zerobabells beginnings were by letters from the Kingⁿ. Soon after the work was revived againe by his deare and gracious sister 2 Elizabeth, in whose hands the Lord caused the worke to prosper to some further perfection, yet not unto that beauty and glory we hope our God intends to raise it to: therefore this 3^d time hath God raised up Instruments for the advancing of this worke, even your selves, Honorable and Beloved: who though you have met with the same oppositions in this great imployment that worthy Nehemiah did: Malignant scoffs, bloody conspiracies, reports full of various terrors, desertions of some of your Brethren, murmurings of not a few of the people: yet in the midst of Armies and changes of Oppositions and discouragements, have hitherto with unwearied patience and undauntable Resolutions, not without great expence of your estates and hazard of your lives

The Epistle Dedicatory.

lives, attended upon this worke now these two years. At the present to the great griefe of all loyall and honest hearts, we see you in the same posture that Nehemiah and his assistants were, Cap. 4. 17. Every one with the one of his hands working, and with the other holding his weapon, a sad condition: yet go on, the work of reforming the Church is Gods: he called you to it, he will maintain and defend you in it. he will give perfection to it, God is not as Man, that he should begin to build, and not be able to finish.

The suitability of this History to our times, invited my thoughts (upon Summons received to this service) to looke into this Book, and see if there were not something there might fit the Day, and the suitability of that portion of Scripture, which is the Basis of this ensuing Discourse unto the Day, concluded my thoughts upon this Text. My desire and prayer was, that I might speake something that might give glory to God for the manifold and great Deliverances he had wrought for us, and something that might give encouragement to your selves in the great things you are to work for God. This latter part of my desire was intercepted by a feare of consuming too much of that time, which (though your Pietie could willingly have bestowed upon the worke of Praise-offering) yet the extreme necessities of State, could hardly spare. This made me silence, much of what I had prepared to speake, both in the Explicatory and Applicatory parts of the Sermon: which yet (seeing it is your pleasures to command what you heard to the Presse) waits now with the rest upon you. I dare not thinke there is any thing, either in the one or in the other, that can adde unto your light: if any thing spoken or written may excite or encrease your heat, I shall enjoy much of the end I propounded in this Service. I dare not undertake to dissent in any thing, if in any thing, I

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may erect your spirits in times so full of distempers, with a Christian and holy dedignation of all oppositions to carry on the great businesses of the Lord Iesw in establishing Religion, Reforming the Church, rooting out Popery, I have enough. If I faile of this, it is the sin of my infirmity; not my intention.

ELuther in sad tumultuous times was wont to say to his Brethren and those about him, Come let us sing the 46. Psalm. Methinks you (Rights Honourable) in these sad conflicting times, may say one to another, come let us reade the Book of Nehemiah, there you may reade experiences, encouragements, quicknings, directions, presidents, to spread all them before you is not the worke of an Epistle: nor is it needfull, having bin fully and excellently offered to your view in a Fast Sermon. Only this, as you have made the same preparations to this service you are now upon, which Nehemiah did, addressing your selves therunto by Fasting and Prayer: and have met the same varieties of oppositions and discouragements, so persisting in the same paths of zeale for God, compassion to his Church, dependance on his power, adherence to his cause, constancy in his service. Doubt not but the same mercifull hand of his and your God (after your Nehemiah like conflicts) shall crowne your faithfulness with Nehemiahs successes, which were so glorious, that when all their enemies heard thereof, and all the Heathen round about, they were much cast down in their own eyes, for they perceived that the work was wrought of God. And they that are of you shall build the old vvaist places, shall raise up the foundations of many Generations: and yee shall be called the repairers of the breaches, the restorer of paths to dwell in, which hath bin and is, the Prayer of

D. Gouge his
Sermon.

Nehem. 1.

Nehem. 6. 16.

Is. 58. 12



A
SERMON PREACHED
to the Honourable House of COM-
MONS now assembled in PARLIAMENT,
November the fifth, 1642.

NEHEM. 4. II.

And our Adversaries said, they shall not know nor see, till we come in the midst among them, and slay them, and cause the worke to cease.



His Chapter gives you a view of the various discouragements, which that gracious man Nehemiah met in that glorious worke of repairing Jerusalem, and restoring the lapsed State of Church and Common-wealth. Discouragements you shall behold in this Chapter, breaking in upon him like waves of the Sea, while he stands as a rock unbroken, unshaken in the midst of all; like *Iobs* Messengers, before the first be dispatched, there appears a second; before that be answered, a third; like *Ezekiels* Prophetic, mischief upon mischief, and rumour upon rumour.

The Introduction.

Ezek. 7.

In the first verse, you have the Adversaries rage. *When Sanballat heard that we built the wall, he was wroth, and took great indignation.* In the second, you have this rage venting it self in foame, in scoffs and sarcasmes cast upon Nehemiah, his Brethren, and their undertaking: *What do those feeble Iews? will they fortifie themselves? will they sacrifice? will they make an end in a day, &c.* And Tobias said, *even that which they build, if a Fox go up, he shall break down their stone wall.*

But this is the coolest of their rage, the heat of it reaches unto blood, so you find, v. 7, 8. *When Sanballat and Tobiah, and the A-*

rabians, &c. heard that the walls of Jerusalem were made up, they conspired all of them together to come to fight against Jerusalem & to hinder it; withall, the people at the same time begin to murmur, v. 10 And Judah said the strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall. And this (as it is probable) gives encouragement to the Adversaries, to anticipate their triumph and glory, as if the Jews had bin their conquest, their prey already, And our Adversaries said, &c.

Division of
the Text.

In which words, you may please to observe: 1. *A strong combination against the Church of God, And our Adversaries said.* 2. *A wicked designe they were combined in, To cause the Worke to cease;* this is first in their thoughts, though last in their words. 3. *A bloody meanes propounded, and agreed on for the accomplishing of that designe; and that is slaughter, slay them and cause the Worke to cease.* Lastly, *A subtile Way projected for the effecting of that slaughter, We will come upon them secretly, suddenly, They shall neither know, nor see, till we are in the midst of them, and slay them, and cause the Worke to cease.* I intend not to prosecute the particulars of the Text, but to give you the sum of the whole in one Observation. *The great designe of the enemies of the Church, is by craft or cruelty, or both, to hinder any Worke that tends to the establishment or promoting of the Churches good.*

The Doctrine

All the visible enemies of the Church of God, are but the *Emissaries* of Satan his agents; and therefore they observe his *methods*, his rules of art in their attempts upon the Church. Now as Satan himself, sometimes opposes the Church by force, and then he is *a piercing Serpent*, and sometimes circumvents the Church by craft, and then he is *a crooked Serpent, vel rectus venit, vel tortuosus, vel leonem agit & savit, vel draconem agit & fallit.* So doe his auxiliaries, those that fight under his colours against the Churches peace and good, *craft* and *cruelty* are their chiefe engines of mischief; and not one, but both they use, that as the Scripture speaks of those birds of prey and desolation, *none of them shall want their mate*; and as some write of the *Aspe*, he never wanders alone without his companion with him: so the *craft* of the enemies of the Church, is never but accompanied with *cruelty*, and their *cruelty* seldome without *craft*, and both bent to hinder any work that tends to the establishment and promoting of the Churches good.

* Ephes. 6. 11.
Ne sit vobis uisio-
nem dei et dei
gloria. *
* Isa. 27. 16.
Hic allegoricum
appellationibus
figuratur subli-
mitas omnis
tam spiritualis
quam corpora-
lis, quae adver-
sus Deum se ex-
tollerere fra-
ude vel utroque si-
mul. Jun. ad loc.
Ila. 34. 16.

To give you ocular proof of the *cruelties* wherby the enemies of the Church, have from time to time endeavoured to *cause the Worke to cease*, would be the businessse, not of a *Sermon*, but of a *volume*, and yet easily done, had we but time, because their *cruelty* ever appears in it's own likenesse, in the shape of one of those beasts that *Daniel* saw in his vision, that *had three ribs in the mouth of it, and they said unto it, arise, devour much flesh*. You may trace the monster foot by foot, from *Abel*, unto this present, in steps of blood. The persecutions of the *Jewish Church*, under *Pharaoh*, *Nebuchadnezzar*, *Antiochus*; and of the *Christian Church* under the *Heathen*, and after them the *Arrian Emperours* and *Bishops*; since them under *Antichrist* on the one side, and the *Turk* on the other, are so known, I need not mention them; but this they all declare, that the *indeavours of their Adversaries* have alwayes bin by *cruelty*, to *cause the Worke to cease*. And indeed if we consider those floods and Seas of blood, which in the successive persecutions of the Church have bin exhausted, we may wonder the Church is not quite extinct, save only the bloud of Martyrs, *extra venas*, is not *cruor*, but *semen*, and by the irradiation of the Sun of righteousness, becomes miraculously fruitfull to the producing of a new succession of Saints.

Proved by exemplification.

Dan 7. 5.

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But to trace the Adversaries of the Church in their craft, *hic labor, hoc opus*; they are *serpentina scholes*, the seed of the Serpent, and as the way of the Serpent upon a rock is unknowable, so are their ways of undermining the Church; yet as far as either in History or Scripture I may, I shall trace them, and give you a brief view of the severall *arts* and *crafts*, whereby the Adversaries of the Church have sought to hinder their proceedings, and *cause the Worke to cease*.

2. Of the craft of the adversaries, which are severall.
Pro. 30. 19.

The first designe that ever was against the Church, of which we reade in Scripture, is that of *Pharaoh* and his Conncellours, *Exo 1. Come let us deale wisely with them*, and what is the result of this consultation? not to deny them presently the liberty of their Religion, nor take away their lives, but by burdening and oppressing them in their liberties and estates, to break their hearts and inabase their spirits, that they should have no heart to minde Religion or any thing, because of their great anguish and affliction, a designe that hath bin practised against the Church of God many a time. Thus the *Persian Tyrant* thought to have

1.

subdued the spirit of *Hormisdas* that noble Christian, he would not kill him but enthrall him, turne him out of his possessions, throw him from his honour, give his wealth, dignity, wife, to the basest of his slaves; turne him naked out of doores to keepe Mules in the Wildernesse, by this means thinking to choke and smother that holy fire God had enkindled in his heart.

And this is the art of the great *Turke* at this day, though he pretend to let the Christians in *Greece* and those countries under him, enjoy their lives and their Religion, yet so heavy is his yoke upon them, that they have little joy of their lives, and for the most part as little care of their Religion, scarce any thing more than the name of Christ generally to be found among them.

2. The second art whereby the Adversaries of the Church have sought to prejudice it, hath bin by procuring matches and mixtures of some of the members of the Church, and some of their owne that were Idolaters. This was the art of *Balaam*, when he saw he could no otherwise fasten a curse upon the *Israel* of God, he gave the King of *Moab* counsell to ensnare the men of *Israel* with the daughters of *Moab*, whereby they were drawn not only to corporall, but to spirituall adultery. The History of this, you have, *Numb.* 25. 1, 2, 3. *The people began to commit Whoredome with the daughters of Moab, and the people did eat of their sacrifices, and bowed downe to their gods, and Israel joyned himselfe to Baal-Peor,* And that this was the plot of *Balaam* is cleare, *Numb.* 31. 16. *These caused the children of Israel through the counsell of Balaam, to commit trespassse against the Lord, it was Balaams counsell this, and wicked counsell it was.* This mixing with unbelievers hath bin ever looked upon, as a thing of dangerous consequence to the Church of God, which is the reason that *Nehemiah* was in such a heat of indignation against the people for this thing, *Neh.* 13. 25, 26. *I contended with them, and cursed them, and smote certaine of them, and plucked off their haire, and made them sweare by God, saying, you shall not give your daughters to their sons, nor take their daughters unto your sons; Did not Salomon King of Israel sin by these things? yet among many Nations there was no King like him, Who was beloved of his God, Nevertheless hee even him did out-landish Women cause to sin.*

Great dangers the Church of God is exposed unto by this designe. First, of being corrupted by this meanes, and drawne from

from the true Religion, which is the very reason, why God forbade such marriages in the old Law, Deut. 7. 4. *For they will turne away thy sons from following me, that they may serve other gods, so will the anger of the Lord be kindled against you, and destroy thee suddenly.* And sad experience of this sad effect and consequent of marrying with Idolaters, and those that are enemies to the Church, the Church of God hath had not only in *Salomon*, whose heart his Idolatrous wives turned away from God, and so captivated that he did publicly tolerate their Idolatrous worship, 1 King. 11. 4. *When Salomon was old, his Wives turned away his heart after other gods;* and vers. 7. *Then did Salomon build an high place for Chemosh the abomination of Moab, and for Molech the abomination of Ammon, and likewise did he for all his strange Wives, and sacrificed to their gods.* Nor only in *Jehoram* the son of *Jehoshaphat*, the reason of whose defection from the practice of his Father, and the principles of his education unto Idolatry, is rendered by the Holy Ghost this. *for the daughter of Ahab was his wife,* 2 King. 8. 18. Nor only in other Kings of *Israel* and *Judah*, but even in Christian Kings and Princes, when they have matched, though not with *Pagans* and *Heathens*, but with such as have professed the Christian Religion, only not in purity. *Valens* the Emperour was at first a true Orthodox professor, but being married to an *Arrian* Lady, she soon insnared him with her flatteries, and captivated him to the same heresie with her selfe, and he proved a most bloody persecutor of the true Orthodox Church.

Theod. 4. 17.

x

Or secondly, if there be such establishment of heart in the truth, that the unbeliever dares not attempt to draw the believing yoke-fellow from the true Religion, or attempts it but in vaine. This inconvenience yet follows therupon, that the unbeliever will as much as they can, *vix & modis*, promote the false Religion and subvert the true.

The Church of God had experience of this in *Justinian* the Emperour, whose wife *Theodora* addicted to the Heresie of *Eutiches*, did no lesse foster, encourage, promote and reward the teachers and maintainers of that Heresie, than the Emperour did the true Orthodox Professours, yea prevailed so farre with her husband, as to make *Severus* a chiefe leader of the *Eutychian* faction Bishop of *Constantinople*.

Eugr. 4. 100

x

Thirdly, By this means not only the present age, but posterity is indammaged. For put case the unbelieving party doth survive, there is danger least the children (specially if young) should by the authority of an idolatrous Father, or the perswasion of an idolatrous Mother, be drawne away from the true Religion. An instance of this we have in *Valentinian* the younger, whose Father dying and leaving him in the tutelage of *Justina* his Mother, who was an *Arrian* (though all the time of her husbands life she had concealed it, knowing her husbands zeale for the Orthodox Religion) she taking the advantage of her husbands death, and the tender and flexible age of her son, to advance the *Arrian* faction, easily corrupted him, that he was scarce warme in his Throne, but he fals a persecuting the true Religion. These and many other inconveniences have bin observed to attend such kind of mixtures between the Church and their Adversaries, which the Adversaries are not ignorant of, and that is the reason sometimes they are so willing to offer their daughters in marriage to the members of the Church, but it is only as *Saul* gave *Michal* unto *David*, that she might be a snare unto him.

3. The third Art whereby the Adversaries of the Church have endeavoured the ruine and over-throw of Religion, is, by covering their intent to alter Religion with a pretence of publike emolument: So *Jeroboam* to cover his Idolatrous projects, pretends the peoples ease, *It is too much for you to goe up to Jerusalem*, 1 King. 12. 28. a great journey, a great charge, you may serve God nearer and better cheape at *Dan* and *Bethel*, as if he meant not to alter Religion, but only to let them have it with more ease, and better accomodation. Like that of some of late times, *For people to heare two Sermons a day, it is too much*, one well heard and remembered is enough: For young folke to be kept from sports on the Lords day, it is too much, *It is too much for you to goe up to worship at Jerusalem*. The like pretence was sometimes used to *Theodosius*, justly called *Great*, who having abolished in *Egypt* their heathenish Sacrifices, and forbad their Idolatrous worship, upon paine of confiscation and death; the people fearing the omission of their accustomed superstitions, would make the River *Nilus* (whom they honoured as a god) keepe in his streams, and not water their Land as in former years,

Socr. 4. 2.

Theod. 5. 13, 14

2 Sam. 7. 13.

2 Sam. 18. 21.

years, began to mutiny, and things tended to sedition; whereupon the *President* of the Country, wrote to the *Emperour*, beseeching him for once to please the people, by conniving at their Idolatry; To whom he answered; *It is better to continue faithfull and constant unto God, then to preferre the over-flowing of Nilus, and the fruitfullnes of the Earth before piety and godlines. Nay I had rather Nilus should never flow, then to have it raised by Sacrifices and incantments.* A brave resolution, and becoming a true Christian Prince. Let people be pleased or displeased, come less, come gain, *let truth and godlinesse be maintained.*

A fourth fraud or art wherby they indeavour to supplant the Church, is, by counterfeiting a friendly compliance with the Church of God, as if they meant to help and further the businesses thereof, when in truth, they intend nothing but to overthrow and hinder all. So the Adversaries, *Ezra. 4.* when the people of God were about re-building the Temple, the Adversaries came and offered to joyn with them, *vers. the second, Let us build with you, for we seeke your God, as you doe.* When they intended nothing more then to betray them. This was the great art of the Adversaries in the Apostles dayes, when many false brethren joyned themselves to the Church, meerly to spy out their liberty: and many false Apostles that seemed to preach Christ with abundance of zeale and forwardnes, but it was only that they might with-draw Disciples from the true Doctrine and Apostles of the Lord Jesus, and fill the Church with rents and schismes, as they did the Church of Corinth. Thus the *Arrians* would often counterfeit themselves *Orthodox-men*, and mingle themselves with *Orthodox Professours*, that they might with less suspicion, spread the poyson of their errors. That good Prince *Constantine* the great, was much abused by that Generation in this kind, his great admirer *Eusebius*, confesseth he retained neare him, *Μονοθεος τὸ κειστάριον ἡπιδόσαντος ἡμῶν τῶνδε τῶνδε. Sceleratos Nebulones qui simulaverunt Religionem Christianam.* Specially one notorious one, who had bin Chaplain to the *Emperours Sister*, and by her dying, was commended to the *Emperour*, and received into his Family, and though all the time of *Constantine* the great, he kept his poyson hid, yet no sooner was he dead, but he began to play his pranks. First, inveigling the chief Gentlemen of the *Emperours bed-chamber*, then

ἀμνησιν πρὸς
τὸ θεῖον δια-
μείναι πρὸς ἡ-
γὰ Νεῖλος καὶ ἡ-
γὰ καὶ τὴν ἐν-
κρίσιν ἐν τῇ
ἐκκλησίᾳ καὶ τῇ
ἐκκλησίᾳ. 8. 10.

Gal. 2.

Euseb. de vita
Constant. 4. 34

then *some of the rest*, after these the *Emperesse*, and soon after the *Emperour* himself, winning them all to the *Arrian* heresie. who, if in *Constantines* time he had not complied with the *Orthodox* party; he had never had the access to *Constantine*, and so never this opportunity of spreading that *heresie*. This is a trick not un usuall with *Rome*, I have heard that the *Jesuites* have a practice of running over to the *Lutheran* Church, pretending to be converts, and to *build with them*, but it is only to keep up that *bitter contention* that is between the *Calvinists* and the *Lutherans*, the virulency wherof, is much fomented by these *Renegado Jesuites*.

3.

The fifth way is, *To ingratiate themselves to Kings and Princesses*, with much officiousness and pretended care of their profit and honour, that so being potent with the *Potentates* of the Earth, they may have the more power to do the Church a mischief. So the Adversaries of the *Jewes* pretended, that in duty and conscience, they could doe no lesse then command of the *Jewes* to King *Artaxerxes*, *Ezr. 4. 14*. Now because we have maintenance from the Kings Pallace, and it was necessary for us to see the King dishonoured, we have sent and certified the King. Wretches that cared no more for the Kings honour then a straw, only pretend this, that they might the more easily draw out the Kings power, for the suppressing of the Church. So *Haman*, *Esth. 3. 8*. seemed to mind only the Kings profit, when his mind is only set upon the *Jewes* destruction. It is not for the Kings profit to suffer them. So the *Jewes* themselves in persecuting and murdering the Lord Christ, pretend nothing but loyalty and respect to Caesar. *We have no King but Caesar. And if thou let this man goe, thou art not Caesars friend.* So that *Arrian* Priest, of whom I was even now speaking, that corrupted *Constantinus*, the sonne of the great *Constantine*, insinuated himself first into the favour of that young Prince by his officiousness, in carrying his Fathers will to him, and the advantage that he made of his favour, was to corrupt and poyson him. It hath alwayes bin observed, that the greatest *Hereticks* have bin the greatest *Courtiers*. The *Arrians* in their age, and of them the *Jesuites* learned it, and of the *Jesuites* the *Arminians*. All of them have made it their *Master-piece*, to insinuate themselves into the favour of *Princes*, and then make bold with their

their power for oppressing of the truth.

A sixth stratagem of theirs is, To charge the Truth and Professors of it with false accusations, thereby to render them odious, either to Princes or people. So the Gospel of Christ was called *heresie*, Paul a *pestilent fellow*, and a *murderer of Sedition*. So Ezra 4. The King is told, if the *Jewes* rebuild the wall, they will pay no tithes nor tribute. So the *Primitive Christians* had horrible, unnamable crimes laid to their charges. Thus the *Arians* charged *Athanasius* with *Adultery*, *Murder*, *Witchcraft*. Thus the *Jewes of Persia*, in the time of *Sapor*, accused *Simeon* Bishop of *Silencea*, *ὡς φίλον τοῦ βασιλέως καὶ τοῦ ἡγεμονιστοῦ*, as a friend of the *Romane Emperours*; and one that gave intelligence to them of the *Persian* affaires, which was the occasion, not only of the death of *Simeon*, but of a generall persecution against the whole Church. Thus deale the *Jesuites* with the *Protestants*. And thus the Adversaries of the power of godliness, charge it with *Heresie*, *Faction*, *Rebellion*, and all that will make it odious, either to Prince or people.

The 7th way is, By procuring and enacting *Laws*, whereby they may either *ensnare the consciences* or the *lives* of the people of God unawares. Such as that was *Dan. 6. 7.* when they come and tell the King, *All the Presidents of the Kingdom, the Governours and Princes, Councillours and Captains, have consulted together to stablish a royall Statute, That whosoever shall make any Petition of God or man, save of thee O King, for thirty dayes, shall be cast into the Lyons den.* *Darius* was newly ascended upon the Throne, and his Princes seemed to have studied nothing, but the increasing of his power and might, they pretend it will much adde to his magnificence, and strike a greater awe into the hearts of his newly conquered Subjects, if such a Law as this be made. Now when all the *Presidents, and Councillours, and Governours* shall commend a thing to the King, as the unanimous result of all their counsels, and desire such a Law to be made for the *Kings Majesty and Honour*, it is easily obtained, though their designe was by this Law to ensnare the people of God, either to wound their consciences, by making them sin, in neglecting that duty of worship they owed to God, or else to cut off their *lives* in the pursuance of that worship. The King could not find this out, nor it may be most of the common sort of the *Jewes*: but *Daniel* did, and resolv-

6.

Sozom. 2. 24.
Theod. 1. 30.
Socrat. 2. 21.
Arban Ep.
Sott. vitam
agentes.
Sozom. 2. 8.

Willels Pillars
of Rapiſtry.
Ger. Con. Cath.
l. 1. p. 2. c. 19.

7.

Thepd. 3. 15, 16.

ved rather to *transgress the Lawes of the King*, then the *Law of God*, rather to be cast into the *den of Lyons*, then to carry about a *Lyon in his bosome*, even an *iraged conscience*. So *Julian* that subtil enemy of the Church of God, insnared the poor Christians unawares; for calling his Souldiers to appeare before him, that they might receive their pay, he caused an Altar with fire upon it to be set by, and a Table of Incense, and commanded every Souldier, as he came to receive his money, to cast some Incense into the fire upon the Altar, which some of his Christian souldiers understanding to be an *implicite and interpretative Idolatry*, refused to doe, and would rather loose their pay: others not knowing the depth and mystery of this iniquity, suspecting no hurt, did it, and so defiled their consciences; which filled them afterwards with such extreme griefe and horreur, when they came to the knowledge of it, as they did offer to *expiate their sin with their blood*. Had *Darius* known, that the intent of his Princes, in that which they called their Royall Law, had been to in-trap the life of *Daniel*, he would never have signed it. Had the Christians known, that the intent of *Julian*, in commanding them to sprinkle some Incense upon the burning Altar, had been to make them deny the Faith, they would never have done it. But this is the *craft of the Adversaries*, to procure and enact Lawes, that may looke one way, and strike another, that may seeme to be for *Majesty, or Honour, or Decency*; but are indeed for the *insnaring and supplanting of the Church of God*.

2.

Another way is. By secret conspiracies and treacherous combinations against the Church, to undermine and ruine it. So here *Neh. 4. 7, 8. The Arabians and the Ammonites and the Ashdodites, conspire all of them together, to come and fight against Jerusalem*. So *Psal. 83. 3. They take crafty counsell against thy people, and conspire against thy bidden ones, they have consulted together with one consent, they are confederate against thee: Gebal and Ammon and Amalek, &c.* So *Act. 23. 12, 13. Certaine of the Jewes banded themselves together, and bound themselves under a curse, saying, that they would neither eat nor drinke, till they had killed Paul*. Such was the stratagem of our Adversaries, the deliverance from which, we celebrate this day, a conspiracy of men, that had bound themselves by a curse to destroy us, and had not only said, but sworn, *We will come upon them, and they shall neither know nor see*.

see, till we are in the midst of them and slay them, and cause the work to cease. Their designe was by craft and cruelty, to disturbe and destroy the Churches peace.

And truth is, in reason we can looke for no other, if we consider the innate disposition of the enemies of the Church.

First, in regard of that implacable hatred the Adversaries beare unto the Church. It is a true saying, *Odia Religionum sunt acerbissima*, ^a Hatred grounded in differences of Religion, are the most bitter and incapable of reconciliation. And it is a true observation of some ^b, that the nearer any are unto a conjunction in matters of Religion, and yet some difference retained, the deeper is the hatred; as he observes, a Jew hates a Christian worse then he doth a Pagan or a Turke; a Papist hates a Protestant worse then he doth a Jew; and a Formalist hates a Puritan worse then he doth a Papist. No such hatred under Heaven (saith he) as that between a Formalist and a Puritan. Now Truth being one, the true Religion one, and this the possession and profession of the true Church, this irageth all the world against it, Pagans, Jewes, Turkes, Papists, Formalists; that as they every one Idolize their own Religion and opinion, and seeke to suppress each other, so they all combine, to suppress the true Religion, to keep that from flourishing, from shining forth in it's originall beauty and glory.

And then 2. They are full of craft. *The seed of the Serpent*, for so God calls them, *Gen. 3. 15.* thereby letting us know, *That as the Serpent was more subtil then any beast of the field, Gen. 3. 1.* So the Adversaries of the Church are more subtil then all the men of the world; whereas the Church of God, they are the seed of Jacob, *Psal. 22. 23.* ^a He was a plaine man, *Sine fraude & fuso*, and so are his seed, *Prudentiam habent, fraudulentiam horrent*; but their Adversaries they are full of ^a craft, therefore sometimes in Scripture called ^b Foxes.

3. And as full of cruelty as craft, therefore in Scripture proclaimed bloody as well as ^c deceitfull men. And in that respect compared to ^d Lions, Bulls, Dogs, Unicornes, ^e Wolves. The Churches enemies are men of cruell bloody dispositions, such as was Francis the first of France, whose rage against the truth of God, and the Reformation in Luthers time, was so bloody, that he did in a solemn assembly protest, *If he knew any part of his body infected with*

The doctrine proved by Reason.

1. Drawn from the Adversaries
1. Hatred of the Church.

^a Immortalis odium & nunquam sanabile bellum.

Arder adhibere combos & Tentyra fumus utrinque.

Indefusus vulgo quod Numina vicinorum.

Odit uterq; locum, cum solum credat habundare.

Esse Deos quos ipse colit, Iuve. Sat. 15.

Omnis Contentio que Dei causa suscipitur stabili futura est & duratura. Druf.

Apotheg.
^b D. Day upon

1 Cor. 16. 9.

^a Craft.
^a Gen. 25. 27.

^b Psal. 83. 3.

Iob 15. 35.

Psal 10. 7.

B6L. 110. 110.

^b Cant. 2. 15.

Luk. 13. 12.

3. Cruelty.

^a Psal. 55. 23.

^d Psal. 22. 13.

13. 16. 21.

^e Mat. 10. 15.

Acs 20. 19.

Si quis sui corpus

pattem ista Con-
tagione sciret
infectum revul-
sum illud ne
dangius serperet.
Sicut com. li. 9.

A memorable
thing fell out,
anno 1530. Di-
vers Noble-
men being at
Supper toge-
ther, & threat-
ning horrible

things against the Professors of our Religion, among the rest Count Felix of Wartenburge
a great Warriour, and that had bin in place of command under Maximilian the Emperour,
said he hoped ere he died to ride up to the spurs in the blood of the Lutherans; but being
smitten by God, that very night, he fell a bleeding in that violent manner, that his blood
soaked him and he dyed. *Plac. Myr.* So let all thine enemies perish O Lord, and give them
blood to drinke, for they are worthy.* Prov. 27. 29

3. Reason
drawne from
the power of
Satan in the
hearts of the
Adversaries.
Ephes. 2. 2.

¶ *Utrum ista p^{er}u-
r^{at}io sit de
1015 r^{at}is d^{ic}tis
Q^{ue}st^{io} 6. 44.*

But if you adde to this, the mighty power that Satan hath in
the hearts of the Churches Enemies, to every one of whom it may
be applyed, which Peter said to Ananias, *Satan hath filled thy
heart*, yea Satan hath not only filled them, but as the Holy Ghost
in one word tells us, is continually active and mighty in them.
And againe tells us, they are as spontaneously subject to his pow-
er and motions. That native malignity, craft, cruelty, that is inbe-
rent in the Churches Adversaries, is principle enough to carry
them on in designs against the Churches good, though Satan
should never incite them; and that power and energy of Satan in
them, is enough to carry them in that way, though there were
no such naturall disposition. But when both meet, a strong propen-
sion of nature in themselves, and a mighty energeticall power of
Satan over them, needs must they with most impetuous vio-
lence be carried on by any craft or cruelty. No matter what or
how to hinder all that tends to the Churches good. They ha-
ving an activity of their own that way, and Satan, who is migh-
ty in them, acting them that way too.

True it is, God could restrain the rage of his Churches Ad-
versaries, bind down the malignity of their natures (though he
leave it in them) with a band of brasse or iron, as the stump of
that tree in Nebuchadnezzars vision, and retund even the De-
vils

3. Reason from
Gods permit-
ting this,

vils own malice; but it pleaseth the wisdom of God to give scope thus to the malice of Satan and his instruments, and that both in reference to his people and to himself.

To his People. First, for their Tryall. The reason the Apostle gives, why the Lord permits heresies in his Church, may let us see why the Lord suffers other oppositions against his Church, 1 Cor. 11. 19. *There must be also heresies among you, that they which are approved may be made manifest among you*. Who will not own the Churches cause, when it prospers, meets with no oppositions? * The Samaritans were wont to challenge kindred of the Jews, when the state of the Jews flourished, but when it was afflicted, then disclaimed them. Many will imbarke themselves in the Churches cause in a calm, that with the Souldiers in the Acts will fly out of the Ship in a storme. Therefore that his own which are approved may be manifested, God suffers Satan and his instruments to oppose, to use all their craft and cruelty to hinder his Churches good.

viscetur Pater noster qui in caelis est. Cram Hæsiolog. * *Cum Ecclesia pace & concordia fruatur, nec assidua extrinsecus aut dissensione intrinsecus laborat, qui Christi sunt non agnoscuntur, vix scipos invicem dignoscunt, quia prosperitatis tempore facile est Deo servire.* Cam. in Joh 6. c. Joseph. Antiq. l. 11 c. 8.

And not only that his People may be Tried, but also exercised in wisdom, faith, patience, courage. When there was deliberation at Rome about the demolishing of Carthage *, let it stand faith Scipio, least the people of Rome should want an occasion or object wheron to exercise their valour. God could soon annihilate his Churches enemies; but let them live, faith God, let them do their worst, they shall but be for the exercise of my Peoples wisdom, faith, zeale, constancy, courage and whole panoply of grace.

And yet God hath a further end in permitting this, then his peoples exercise and tryall, and that is, The illustration of his own glory, by the crafty and cruel attempts of the Churches Enemies, that the glory of his wisdom and power in the preservation and prosperity of his Church might be the more illustrious. Archimedes had never bin so famous, if the City where he dwelt had not bin so long so violently besieged, and a long time preserved only by his means. If the Church of God, the

1. For his peoples Tryall.

* *Ut qui probati sunt & hereticos sermone se non infecerunt manifesti fiant in Nobis. Proficiant in cognitione, et doceant in confessione, ostendantque fidem suam, constantiam, veritatem, opera, ut gloria*

2. For his peoples exercise.

* *Sinenda est Carthago ut ejus metu disciplina à majoribus tradita juvenibus labascens restitueretur.* Appian. de bellis punicis.

3. For the further illustration of his own glory.

city of the habitation of his holines, should not often be surrounded with *Enemies*, besieged with *difficulties* and *oppositions*, the *Wisdom* and *power* of God, in *preserving* and *prospering* his Church, would never be so *glorious*; therefore the Lord suffers the *Adversaries* of his Church to *design* and *indeavour* by *craft* or *cruelty*, or both, to *hinder* any work that tends to the Churches good, gives them leave to *plot* and *conspire* against his Church, and lets them say, *They shall not know nor see, till We are in the midst of them, &c.*

The Doctrine
applied. 1. By
way of Com-
memoration,
Prov. 25. 11.
דבר רחוק
על פניו
מערער.

And now, if ever Text were *verbum dei*, as the vulgar Latine reads it, or *verbum super rotas*, as some others: Surely this Truth, this Text is such. Every word of this Text is a *Wheele* of that *triumphant Chariot*, in which our Church and State this day *glories* over a *design* of our *Adversaries* against us, fraught with all the *subtily* and *cruelty*, that Hell it self was able to *infect* into it, *This day thirty seven yeares, was this Scripture fulfilled in England.*

This day thirty seven years, the King then sitting upon the Throne, had summoned the *Peeres* and *Commons* of this Kingdom to an *Assembly of Parliament*. The intent of that meeting (as was hoped by Gods people, and feared by their enemies) was to surround *Jerusalem*, and the *Temple* with *Walls* and *bulwarkes*, to secure the Church, the true Religion and *Worship* of God, with *needfull*, *healthfull Lawes*: this was the work intended. Wherefore should a Parliament meet, but for that work? And our *Adversaries* said, *they shall not know, neither see till We are in the midst of them and slay them, and cause the worke to cease.*

And our Ad-
versaries said.

Our Adversaries: Who are they? Consider and then judge. Who are they that (when time was) filled their loathsome prisons with the bodies of our *fore-Fathers*? Made our Land drunk with the blood of *Martyrs*? In the space of lesse then 4. years sacrificed the lives* of 800 *Innocents* unto their *Idolls*? And ever since God hath put a stop to those bloody out-rages have travelled with nothing but *Englands destruction* now these *four-score* years? Who are they that have made so many desperate *Stabs* at the breasts of our *Princes*? so many deadly blows at the heart of the *Smee* given life and *vigour* to so many *insurrections* and *rebellions* in the bowels of the Kingdom? Are they not the *Papists*? It is ca-
fic

Bilthaz. Hol.
Chron. 6.
Osiand. Gen. 16
Hist. Eccl. An.
555.

He then to point out these *Adversaries*. The *Papists*, they are our *Adversaries*, so they have bin, so they are, so they will be, as long as *Christ* is ours, his *Gospel* ours, the reformed Religion ours. Sooner shall a man find hony and balme in the nests of *Aspes* and the dens of *Dragons*, then we true friendship and peace with *Papists*. Sooner shall East and West meet and kiss, the *Arke* and *Dagon*, *Hierusalem* and *Babylon*, *Christ* and *Belial* cease to be adverse, then they cease to be our *Adversaries*. These were, these are our *Adversaries*.

And our *Adversaries* said, These our *Adversaries* had had many a saying to us, they had said in eighty-eight, ^a Come and let us cut them off from being a Nation, that the name of England may be no more in remembrance. They had said as *Moab*. ^b Ulp Rome, to the spoyle, presuming the victory was theirs before the fight. And when that saying was disappointed, yet they said there was a day a coming which should pay for all, that was the day of *Qu. Elizabeths* death, concerning which their *Balaams* prophesied, That by the uncertainty of the next heire, the Kingdome was in a desperate case, in the greatest misery that ever it was, since, or before the Conquest, and farre worse then any Country in *Christendome*, ^c That clouds of bloud hung over England, which waited but her dissolution for their dissolving, That upon her death England would be a common prey, and her Tombe would be Englands grave. This our *Adversaries* said then, and from these sayings issued all that prodigious variety of murderous compliments against the sacred person of that ever honoured *Queen*, the miracle of her sex, the glory of her age, the astonishment of the world. But the silver line of her precious life being hid in the hallow of Gods hand from all their desperate assassins, She full of years, and more full of honour, went to the grave in peace: and God who frustrates the tokens of the *Lycars* and makes *Diviners* mad; contrary to the hopes and confidences of our *Adversaries*, brought in a peacefull King, and established his Throne in peace.

What say our *Adversaries* now? Are they not so ashamed and confounded in their former disappointments, as they can open their mouths no more? No they are saying still. The malice of our *Adversaries* is as incapable of disheartning, as *Balaam* was in his attempts of cursing *Israel*. Let God appeare never so often against them, let the *Angell* of God stand with a drawn Sword.

Said.

^a Psal 83.4.

^b 2 Kin 3.22.

^c Parsons an-
to the libell of
Eng. Just p. 17
185.

^d Cujus sepul-
chrum velut so-
litum Regni va-
raginem &
nausfragium,
tanquam sub o-
culis contem-
mini: ... iugan-
tes moles tem-
pestatum &
conturbationum
crucientorum im-
bruium conglome-
ratas nubes ve-
stris impendens
cervicibus de-
spicetis. Unde
quaq. Anglia in
praedam expet-
tur & expecta-
tur W. Ron. de
triplici hominis
officio: in pero-
rat ad Academi-
lia. 44. 23.

Sword in his hand, they will on, yet again *our Adversaries said, &c.*

What *Pharaoh* said to his servants, that our Adversaries said one to another, *Come let us deale wisely*, our former projects against this people, have bin too shallow and open, our preparations in 88. proclaimed our intentions and made them frustrate; the Treasons of *Parry, Lopez, Sanders, &c.* were common, ordinary and poore attempts: now for some rare stratagem, some depth of darknesse, some mystery of unheard of treachery, that may be acted by unseene instruments, they shall neither know nor see till we are in the midst among them. And what was this, but the Ponder-Treason. Look upon the cunning projecting and carrying on that Treason, you will heare our Adversaries saying, *They shall neither know nor see till we are in the midst of them.* And look upon their bloody intent in it, *And it was to slay, and cause the worke to cease.*

First, for the crafty plotting and managing the Plot, because they will make sure, we shall know nothing, none shall be admitted to consultation about the thing, but those that will by Vows and Oaths and Sacraments, and all that is sacred bind themselves more then once, neither directly nor indirectly, neither plainly nor by circumstance to discover the plot. Hence it was that in two years space (for so long was this Treason forming) not the least inckling of it came to any of our ears, our Adversaries had sworn, *they shall not know*, and if ever they were true to their Oathes it was here, *They shall not know.*

Nor see. Therefore all their worke lyes under ground, and is dispatched in the night, when deepe sleepe falls upon men. If either the darknes of the night, or the depth of the earth can hide it, we shall not see. And how did God for a while seem to smile upon their project, and to facilitate their worke, when providence offered the conveniency of a Celler to them, whereas they thought they must have digged a Vault by strength of hand, to lay their Powder in. How did God seem to have cast this Kingdom and City into a dead-sleep, that 36. barreles of Gun-powder should be conveyed into a Celler so neare the Parliaments-House, and a Parliament so neare and none have the least suspition of Treason. Could this have bin if God had not stupefied Men. God himself seemed to take their part, and they who not many years before

Exod. 1.

They shall not know.

St. Edward Cook his Speech at the arraignment of Garret.

Nor see.

before had *sworne* God was turned Lutheran, began to hope, God was turned *Catholick* again, God seemed to have conspired with them, and to say, *They shall not know nor see, &c.*

In the midst of them. How? as *Jesus* in the midst of his *Disciples*, saying, *Peace be unto you.* No, but as the enemies were in the midst of the Congregation. *O God thy Enemies roare in the midst of thy Congregation.* They made account to have come into the midst of them with such roaring as would have astonished the Heavens, and made the Earth tremble. *In the midst of them,* as the Daughter of *Herodias* was *in the midst*, only to suck blood, so *slay them*, that is the end why they would be in the midst of them. And our Adversaries said, *they shall not know nor see, till we are in the midst of them, and slay them.*

Slay them. Whom? *The whole Assembly* of Parliament, and therein to quench the light and extinguish the glory of the *English Nation.* Never any Treason before this so destructive. Others were but petty Treasons compared with this. *This* was the Master-piece of all the policy of *Rome* and *Hell.* Unless it were the Treason of *Satan* against the State of *Man* in *Paradise*, to blow up all *Man-kind* in *Adam*, the representative of it at once, no treason like to this. This was second unto that, of which they say, as he sometimes of *Goliaths* Sword, *None to that, none so that,* wherein the flower of our Gentry, our whole Nobility, the Princes of the blood, the Lords annoyed, the Royall Seed were all devoted to one stroke of destruction. And our Adversaries said, *they shall not know nor see, till we are in the midst of them, and slay them.*

Slay them. Aye such Instruments of cruelty had they prepared for this slaughter, as no one of that Assembly could have fled from the fury of, had they the wings of *Eagles*; nor resisted the force of, had their flesh bin as *brasse*, or their strength as *stones*, or their bodies armed with the scales of the *Leviathan.* They were not *Swords*, nor *Pistols*, nor *poysons*, the ordinary weapons of *Romes* Warfare, but instruments more inevitably killing, *36. Barrells of Gun-powder*, enough to have blowne to dust, the strongest Forts in *Christendome.* These were the Instruments of their Cruelty. Such as were never found in the habitations of *Simeon* and *Levi.* With these they intended to come in the midst of them and slay them, and that with such a slaughter, as was ne-

In 38.

Till we are in the midst of them.

Joh. 10. 19.

Psal. 74. 4.

Mat. 24. 6.

Slay them.

yet heard before. Shew me in any *History* a president of the like slaughter, as was intended here. Wicked *Abimelech* slew upon one stone three-score and ten of *Gideons* sonnes, yet one escaped, *Gotham* had his life saved. Bloudy *Saul* cauled fift-score and five of the Priests of the Lord to be slaine in one day, yet *Abiathar* the Son of the High-Priest had his life given him for a prey. Ambitious *Athaliah* sought to destroy all the Kings seed, yet *Joash* the Kings Sonne was preserved. In the Massacre of France, above three-score thousand slaine, yet some escaped, even of those that were appointed to the slaughter. But here, O mercilesse Cruelty I not one man that had escaped, neither King, nor Prince, nor Lord, nor any of that Honourable Assembly, though all of them, as *Zeba* said of the brethren of *Gideon*, were men each one resembling the Sonne of a King, yet they had all perished together in a moment, not one escaping. The Devill dealt more mercifully then thus with *Job*, when he slew his Sons and Servants, he still left one alive to carry the tydings; but here, all die, or none, and that in such a crafty, sly Way, as they shall never know who hurt them, *They shall not know nor see*. Nay, the craft of our Adversaries extended so farre, as to provide, not only to hide themselves from the sight of them, whom they intended thus to cut-off, but from the rest of the Nation. You know the wayes they had taken to cast the Odium of that horrid Treason on the true Protestants, under the name of Puritans, if God had not in mercy delivered us from that conspiracy, we had borne not only the misery, but the infamy of it.

See a letter of
Mr. W. Perkins
to Mr. Vicars
before his Po-
sem on the fift
of November.

And cause the
worke to cease

And our Adversaries said, they shall not know nor see, till we are in the midst of them, and slay them, and cause the worke to cease. It is the worke they were about, that is the cause of all their rage and malice: They were about to make Laws for settling true Religion, and repressing Popery. And as *Pilatus* came upon the *Galileans*, when they were sacrificing, and mingled their bloud with their Sacrifices. And as the Adversaries here made account to come upon *Nehemiah* and his builders, and temper their mortar with their blouds, so did ours plot to come upon our Law-makers, they shall write no Laws, but in their own blouds.

And

And O Lord, if this plot had taken, what a *Vesuvius*, what an *Aetna* had this place bin? what an *Aceldama*, what a *Golgotha* had this Land bin? what a *Chaos* had this Church and State bin? How had our *Lanes*, *Liberties*, *Religion* bin swallowed up in that fiery *Gulph*, and buried in those *ashes*? How would that *Man of sinne*, that *sonne of perdition* have satiated his thirst of blood in the achievements of this day, and have looked upon those piles of mangled, dismembred bodies, and that

* That which P. Valdramas tables concerning Ignatium his Lodgings, indeed would have bin true of these buildings

Cum primum proposuit apud se militarem vitam abdicare, Domus in qua tunc fuit tota contemuit, parietes ejus concussi fuerunt, ligna omnia & trabes concreperunt. Quemadmodum accidit cum in Monte aliquo Sulphureo ignem nos acriatur & Flammæ exinde erumpere incipiunt, sic, &c. mille Terrores, mille Pavores, mille adium incendia consequuta fuerint. Nullus unquam Aetna aut igneus mons paria fecit.

horrid face of death, such as was never scene before, with as much content as *Anniball* did upon a pit full of the blood of Men, when he cries out, *O formosum spectaculum*. Or *Valesius* the *Asian Proconsull*, when trampling over the carcasses of 300 men, whom he had slaine, he cryed out, *O rem regiam*. Or that *Queen*, who when she saw some of her Protestant Subjects lying dead and stripped upon the earth, cryed out, *The goodliest tapestry that ever she beheld*. Many goodly bloudy fights hath *Antichrist* glutted his cruell mind with. The funerall piles of *England* in *Queen Maries* dayes. The *Massacre* of *France*. The *Warres* of *Germany*. The *butcheries* of *Ireland*. Goodly fights in the eyes of *Antichrist*. But to have scene a whole *Parliament*, and therein the *Peace* and *Religion* of a whole *Kingdome*, blowne up in a moment! *Thuanus* writes that the Pope caused the *Massacre* of *Paris* to be painted in his Pallace, surely had this plot succeeded, it should have been *portrayed, in his Holiness Chappell or Oratory.

* For though the plot succeeded not, yet *F. Garnet* had the honour to have his picture set among the rest of *Romes* Saints, in the *Jesuites* Church at *Rome*. Voluisse sat est. Gir. Apol. contra Jesuitas.

And how came it to passe, that it succeeded not. Was there any thing wanting either in the wils or indeavours of our Adversaries? No, Our Adversaries said, they shall not know nor see, till we are in the midst of them and slay them. Nor did we till that very night, that Morning the fatal blow should have bin given. And then it was not any State vigilancy or prudence, but merely Divine Providence that brought to light this worke

of darkness. The particular acts of which providence, I need not instance, you know the Story, and all that know it will acknowledge, *That if ever the arm of God were revealed in any deliverance it was in this*; only that by all which hath bin spoken, our hearts may be raised to the higher strain of thankfulness: Let me as I have set before you the subtilty and cruelty of our *Adversaries* in the *invention* of this *Treason*, present unto you the mercy of God in the *prevention* of it.

O how freely did God deliver us from the bloody *intendment* of our *Adversaries*! *Many Deliverances* hath God wrought for our *Selves*, for other Churches, for his Church in former times, but was there ever any so free as this? God delivered his Church from the *bloody conspiracy* of Haman. A worke of astonishing power and mercy. But what Prayers, what Teares, what Fastings and wrestlings did it cost *Esther* and *Mordecai*, and the whole Church, ere they could obtain that Deliverance? It was a gracious Deliverance, God wrought for his infantile Church, in rescuing *Peter* from the hands of *Herod*, but it was wrought by abundant importunity, *unceasing prayer*. *Prayer was made without ceasing of the Church unto God for him*, but this Deliverance came not upon the *wings of our prayers*, but Gods free mercy, we *know not our danger*, and therefore could not make Deliverance the subject of our Prayers. *Masses* were said in *Rome* for the good successe of the Catholicke designe, but no Prayers in *England* for our Deliverance from their *Treason*, and yet we delivered. Admirable Mercy! *A people to be delivered by their God, before they seeke Deliverance.*

2. And delivered *so fully*. You know the Plot was laid for a *full destruction*, to cut-off every Person in that Honourable Assembly, to *blow* them all up, *seare* them all in *peeces*, and in, and with them, the whole Nation. But see how *fully* God prevented their mischievous designe, that not a limbe of *any one* of them was shaken, not *one bone broken*. The Deliverance was like that of the three Children in the fiery furnace. *There was not so much as a haire of their head singed, neither did the fire so much as take hold upon any of their Garments, neither was there so much as the smell thereof upon them.* Like that of *Jerusalem*, from the fury of *Sennacherib*, who comming up against the Church

ERh 4. 16.

AG 13. 5.

Church, full of pride and rage, intending nothing, but to *break in peeces and destroy*: saith God, *Hee shall not come up against this City, nor shoot an Arrow there.* So said the Lord to our Adversaries, *You shall not come up against this Assembly, nor fire one corne of Powder, nor shed one drop of blood there, where they intended to have filled all with blood and fire, O admirable Deliverance!* Hath God delivered Germany thus? Is Ireland thus delivered, O England, England! The *ashes of Germany, the blood of Ireland,* proclaime thy deliverance this day, glorious in the fulnes of it.

3. And not only in the *fulnesse of our Deliverance,* but in the *confusion of our enemies,* whom God tooke this day in their own *piers and snares.* And the plot they had laid to blow us up, did recoyle and blow up themselves, God turned it to their owne destruction. That which they had designed for the advantage of their *Catholike cause and Religion* (a good cause, and a good Religion, that must be advanced by such sinfull, devillish ways) hath been the greatest disadvantage to their cause: All the *streames of Tyber* will never wash-off that blot of just infamy, which this Treason hath fastned on them, till *Babylon* *sinke like a Mill-stone into the bottome of the Sea,* it will never be washed off, *This was the Lords doing*: This turning the wheele upon our Adversaries, this bringing their mischief upon their owne heads, it was *the Lords doing, and it is marvellous in our eyes.*

But now as that great King, *Esh. 7.* *When hee read in the Records of the Chronicles, that Mordecai had discovered a Treason against the King,* presently enquired, *What honour and dignity had been done to Mordecai for this?* So do: you. You have seen this day a brief record of that which deserves a larger Chronicle. You have seen how the God of Heaven, prevented and disappointed a Treason, as dark and cruell as Hell, intended against the whole State and Kingdom. Now your parts it is (*Honourable and Beloved*) who representatively are the whole Nation, your parts it is to enquire, *What honour, what dignity hath bin done to God for this?*

True it is, the Parliament then assembled, whose the Deliverance more immediately was, did ordaine this *Anniversary,* which we celebrate this Day. But besides this, what honour,

what dignity hath bin done to God : what hath bin done for the advancement of his glory, the propagation of his Gospell, the repressing of Popery, from that Deliverance unto this Day? Doe you in your consciences thinke, that the bare keeping this Deliverance in memory, or an acknowledging of it in our Assemblies, as at this Day, is sufficient retribution of dignity and honour to our great Deliverer? Did not *Hezekiah* doe as much as this? Did not he indite a Song in the praise of that God, that had delivered him from the sentence of death? You have it, *Isa. 38. 10.* yet is it not said, *2 Chron. 32. 25.* But *Hezekiah* returned not unto the Lord, according to the benefit done unto him. *Hezekiah* returned praise unto the Lord, even a *Psalm* of praise. But *Hezekiah* returned not unto the Lord, according to the benefit done unto him; therefore was *Wrath* upon him and upon *Judah* and *Jerusalem*. May it not be said so of *England*, for all our *Anniversaries*, our *Sermons* and *Songs* of praise; but *England* hath not returned unto the Lord, according to the benefits done unto them? *Quid verba audiam, facta cum videam.* Care I, saith God for the flattering praises of *England*, when I see the cursed practices of *England*. Have not my purest truths bin adulterated in *England*, and *Romes* grossest errors entertained in *England*, and that even since this Deliverance? Have not my purest Ordinances bin polluted in *England*; and *Romes* grossest superstition practised in *England*? Have not *Masses* bin openly celebrated with a greater confluence of multitudes to them, then to *Sermons* and *Sacraments*? Have they not published *Edicts* against the Sanctification of my Day, but none against the Idolatry of the *Mass*? Have they not *Without Law*, against *Law* persecuted my *Ministers*, my *Servants*, imprisoning them, compelling them to voluntary exile, while they have neglected to put in execution their own *Laws* against *Romish* Priests and *Jesuites*. Doe you thus requite the Lord, O foolish Nation and unwise? did I deliver you this Day from *Romish* cruelties, that you should deliver up your selves to *Romish* Superstitions and Idolatry? Is this to return to the Lord, according to the benefits he hath done?

Deut. 32. 6.

Arise, arise ye *Princes* of the *Tribes* of *England*, ye *Members* of the honourable Houses of *Parliament*, At something this Day, Worthy of your selves, Worthy of this Day, Worthy of this

De-

Deliverance, worthy of your great *Deliverer*. God (I perswade my self) hath reserved unto *You* the glory of returning unto him, according to this *Dayes* mercy. You have begun to doe more for the repressing of Popery, for the reforming of the Church, in *Doctrin*e, *Worship*, *discipline*, then your *fore-Fathers* have done ever since the first hand was put to the worke of *Reformation*. Go on in the name of the Lord, in the power of his might, in the multitudes of his strength: Goe on to root out, not only Popery, but all that is Popish. Let this *Day* adde something towards the perfection of that worke. Some such thing I suppose was in the hearts of the *Honourable Houses*, when they made choyce of this particular *Day* for the *Assembly* of *Divines* to meet on. Why to meet this *Day*, if not to deliberate and advise something that might tend to the further *honour* of the *Author* of this *Dayes* deliverance, and the further confusion of the *Author* of this *dayes* *Treason*, the *Romish Religion*? Well, that *Assembly* by the sad distempers of these bleeding times, is yet suspended. I beseech you make this the work of yours; and when you return to your *Parliament House* again, let the first question put to vote this *Day* be *Dauids*, *Quid retribuam?* Ps. 116. *What shall I render to the Lord for all his benefis towards me?* Let this be the question, and the *God of Wisdom* and *grace* direct you in your *Resolves*.

And what ever God shall reveale to make most for his *Glory*, his *Churches* peace and good, the union of the *Kingdoms*, the extirpation of Popery, let that be the *Crowning Act* of this *Day*. *Scipio Africanus* being accused before the *Tribunes* of the people, and the day of his Tryall falling upon the same Month and day, in which he had some yeares before, wonne a great victory over *Hanniball* in *Africke*. Upon his first appearance addresses himselfe to the people in this wise, *Hoc die*, *Quirites*, *cum Annibale feliciter pugnatum est*, &c. this day, Gentlemen, did I fight with *Hanniball* in *Africke* with good successe: therefore leaving *Law* suites, I passe directly to the *Capitoll*, to salute the gods and give them thanks. *Hoc die*, *Quirites*. This day, *Knights and Gentlemen*, God himselfe fought for you against *Rome*. O doe not thinke it enough, that you have come to salute God in his Temple this Morning, and give him praise; but when you returne to your *Parliament-House* againe, letting all other bu-
sinesse

Liv. 8. c. 40

sinestes sleepe a while, in the first place resolve this Question, *Quid retribuam?* What shall I render to the Lord for all his benefits?

Application
second by way
of Information.

And this I would the rather excite you to (*Honourable and beloved in the Lord*) because *due thankfullnesse for former deliverance is a happy meanes to procure new.* God is never weary of delivering a people that studies *Thankfullnesse.* And hath not England, hath not the *Parliament* need of the arme of God to be stretched out againe for their deliverance? For have we now no Adversaries? Or have our Adversaries changed their Natures, put off their wonted craft and cruelty, forgot their old note to say, *They shall not know nor see, till we are in the midst of them, and slay them, and cause the worke to cease?* No certainly. Sooner shall the Leopard change his spots, or the Ethiopian his skin, then our Adversaries change their crafty, bloody dispositions, or cease to plot ruine against us, till they have utterly ruined themselves by their own plots. Have our Adversaries, thinke you, been sleeping ever since this powder-Treason? You that have bin now these two yeares wrastring with them, you know what their Molitions have bin, and in your severall Remonstrances have made them known; yet give me leave to informe the rest of our Brethren a little of them.

See the Irish
Remonstrance.

Our Adversaries in Ireland have bin plotting their present Rebellion these 17 yeares, as some have deposed. These 17 yeares they have bin making fire-works, and laying traines for the kindling of that combustion, which now devours that miserable Kingdom. And what have our Adversaries bin doing here the meane while, thinke you, nothing? Whence then proceeded those long intermissions of Parliaments, that we began to feare our Parliaments would prove like those Roman Solemnities: *Quos nemo mortalium vidit unquam nec visurus est,* which no man lived to see twice, being held but once in a 100. yeares.

Ludi seculares,
Alexan. G. n.
Dier. l. 6. c. 18.

Whence came the immature dissolutions of so many Parliaments? but from the plots of these our Adversaries. He that knowes not where the strength of England lyes, may learne of Englands enemies. For as the Philistines when they knew that Samsons strength lay in his haire, plotted to cut-off that, and then they easily bound him, put out his eyes and made him grinde in their Mill. So our Adversaries, knowing our strength to lie in

in our Parliaments have bin ever plotting to cut off them. One Parliament they attempted to blow up with powder, but many a Parliament they have blown up without powder, that for our Parliaments being intermitted, interrupted, they might at once lay hands upon us, and put out our eyes that we should not see our own bondage, slay us in our Laws and liberties, and we should neither know nor see.

And if only in our Laws and liberties, If as Esther said, we had only bin sold for bond-men and bond-women, the mischief had bin more tolerable. But had not our Adversaries plotted to slay us, as the two Witneses were slaine in the Revelation? To slay us by taking the Word of truth and life from us? Did they not lay, we will come upon them, and they shall neither know nor see till we are in the midst of them and cause that Work to cease? Esth. 7. 4.

I know there are many in the Nation (and may be some here) that cannot yet be perswaded there was ever any designe for the alteration of Religion amongst us. Such I beseech in the spirit of meeknesse to lend me a patient and unprejudiced eare. I stand not here to declaime against any persons, or ranks of men: but to speake the Words of truth and sobernesse. I know that I stand this day not only before a great Court, but before a greater God, to whom I must give account for what I now speake.

Adam Contzen a Jesuite of Menz in his second Book of Politicks the eighteenth Chapter, hath drawn a plot for the cheating of a people of the true Religion by sleight of hand, and the serving in of Popery againe upon them by art of legerdemaine, that they shall neither know nor see. The method of this (which certainly is one of Satans methods) he layes down in certaine Rules. Be pleased but to observe how exactly the late times have moved according to those Rules, and then judge of their designs.

His first Rule is this, To proceed as Musicians doe in tuning their instruments: Who straine their strings with a gentle hand, and set them up by little and little. Or as Physicians doe in curing diseases, who abate noxious humours by degrees and pauses. This Rule was observed both for the destructive and adstructive way. For the destruction of the true Religion, and the advancing of the false, they had learned this wisdom to proceed by degrees and pauses. And first for the destruction of the true Religion, to suspend all the Orthodox Preachers in the Land at once, would have made

Contzen. Politic lib 2 c. 18. layes a plot for the altering of Religion in a Protestant Kingdome, which is laid downe in certaine Rules.

His first Rule.

soo great a noise, therefore proceed by degrees. And first suspend all *Lecturers* which will not constantly practise the *Ceremonies*. Then after a little pause, clap downe all *Lecturers* as an order of *Vagrants* not to be tolerated in the Church. When that is done, Forbid all *Pastors* and *Incumbents* Preaching in their own *Parish Churches* upon *Weeke dayes*. Next inhibit preaching upon the *Lords Day* in the *After-noon*, under pretence of advancing *Catechising* by that meanes: and yet within a little while after forbidding all *Catechisticall exposition*, tying men to the bare Words of the *Primmer Catechisme*: As soon after they forbad all praying but in the Words of the *Canon*. Now what can any ingenious man think the designe of all this was; but to rob us of preaching and praying, and thereby of the *Gospell* and true Religion wholly in conclusion? Only to doe it by degrees, for feare of noise and tumult, to doe it so as we shall neither know nor see.

And for the adstructive way. The rebuilding of Rome among us, did they not proceed by the same steps?

First, urging the constant and full practice of the old *Ceremonies*, beyond the intention either of *Law* or of *Canon*. Then bringing in an *Idolatrous* sardell of new *popish superstitions*, without warrant either of *Law* or *Canon*, but their own *paper injunctions*; forcing their observance upon *Ministers* and people: but by pauses and degrees.

First, the *Table* must be railed in; soon after set in an *Altar* posture.

Then thirdly, *All* must be compelled to come and kneele before it, or not receive the *Sacrament*.

Then it must be cried up as the *Sanctum Sanctorum*; the place of *Gods* chiefe residence upon earth; the *Seate* and *Throne* of *God Almighty*. And thereupon, Fifthly, all mens faces in prayer must be turned towards that. Men may, yea must, say some, adore and bow before it, &c.

What could the intent of all this be? but after the *Altar* to bring in the *Sacrifice*, and with their *Wooden worship* the broaden *God*, Only to doe it by degrees, that we should not know nor see. So in doctrine. First bring in *Arminian Doctrines*, then the *popish* will easily follow. Let the *Serpent* but winde in his head: he will soone worke in his whole body. Let *Arminianisme* but obtaine countenance and licence in the Kingdome; our *Pulpits*,
Schools,

Schools, Presses will soone be filled with popish doctrines: witnesse the publishing of so many points of popery one after another, specially these two. That the Pope is not Antichrist. And that the Church of Rome is a true visible Church. Also sic surgunt mania Roma. Thus (according to the Rule of their *Master Jesuite*) they seeke to re-establish Rome by degrees. They said, they shall not know nor see.

His second Rule is this, *To presse the examples and practises of some as a good meanes to draw on the rest.* And was not this familiar with them? to dazle the eyes of the meaner and lesse judicious people of the Kingdom, with the practises of great persons. If any begun to startle or be troubled at the matter, what was their present answer? *My Lord Bishop doth thus and thus: and my Lords Grace of Canterbury doth thus and thus. The Knights of the most Noble order of the Garter bow, versus Altare, towards the Altar at their Installment, His Majesties Chappell is thus and thus adorned.* By these and the like pretences, casting a mist before the peoples eyes, that some did not, others durst not see any thing tending towards the altering of Religion. *Our Adversaries said, they shall neither know nor see.*

His second Rule.

A. G. Speech
in the Starre-
Chamber. p. 47

His third Rule is this, *That arch-Hereticks, and such as are teachers of Heresies must be banished the Common-wealth at once, if it may safely be done, but if not, by degrees.* It is easie to know who are the *Jesuites Arch-Hereticks*, the most active, orthodox Protestants. For the rooting out of such, the *Jesuite* prescribes a method of twelve or thirteen steps. For which (though well worth the relating) I refer you to his Booke, least this discourse should swell too much. Only in summe, let me shew you how their operation hath been according to this Rule. The *Arch-Hereticks* and teachers of heresie in England, have been counted the *puritan Preachers*, though they teach nothing but consonant to Scripture and the publique Doctrine of the Church, yet they are the teachers of heresie: and being too many to root out at once, it must be done by degrees, that it may be effected with more ease and lesse noise, and therefore,

His third Rule.

Cont. Pol lib.
cap. 18. §. 6.

First, cast all those out of the Ministry, that will not be punctual and full conformists to the old Ceremonies. Next (because there were a company of conformable Puritans, as themselves stiled them) they procure an *Edict* for recreations upon the Lords

Day, and this must be published by Ministers; that such as could stand under the Ceremonies (though groaning for the burden) might fall and be broken in pieces under this. And yet because some men suspected of Puritanisme might have a latitude here beyond their brethren; They have a third engin, and that is *injuring new Ceremonies and adorations*, that if any could swallow the Booke, yet they might discover and cast them out by *straining here*. To this they add a fourth, *Prayers and Proclamations* to be read against our brethren the Scots. And their last and greatest engin, which was like the ponder-plot, against the godly Ministers of the Nation, *to blow up the reliques of them at once*, was the Oath for Episcopacie. By these successive stratagems they made account utterly to extirpate those Arch-Hereticks.

As it was sometimes said to *Elijah*, *Him that escapeth the sword of Hazael shall Jchu slay, and him that escapeth the sword of Jchu shall Eliſha ſlay.* So had they ſaid, *him that escapeth the dint of the Ceremonies ſhall the Booke of ſports ſlay; and him that escapeth the Booke of ſports ſhall the new Injunctions ſlay, and him that escapeth the new Injunctions ſhall the Proclamations ſlay, and him that escapeth the Proclamations ſhall the Oath ſlay.* And this by degrees and pauses, that they ſhall neither know nor ſee till we ſlay them and cauſe the worke to ceaſe.

¶ The fourth Rule is this: *That those which are Adversaries to the true Religion (which with him is Popery) be put by their dignities, places and offices, I think none here is such a stranger in England but from his own knowledg can witness this. The bestowing of all offices, the collating of Benefices, the election of Masters and Fellows of Collages in both Universities, who had the overruling hand in them all, the power of mandamus, but Canterbury and his Faction? And whom were they conferred upon usually? Men infamous for and impudent in Arminian and Popish opinions, Professed Arminianisme and bald-faced Popery the only speedy winning way to Church preferment.*

• So Leontius
Bishop of An-
sioch a dissem-
bling concea-
led Arrian

was observed to disrespect all Orthodox men, and prefer no one in the Church but such as
 enclined to *Arrianism*: *ὅστις μὴ γὰρ τοῖς Ἀποστολικῶς ἐκτετατοῦ διόγματος δυνάμει περὶ αἰνεῖν*
ἀποδιδῶναι ἢ χαριζομένῳ ἀπὸ λαοῦ διὰ τῆς Ἀρετῆς μαρτυρίας, &c. Theod. 2, 24.

His 6ft Rule:

227 His fifth Rule is, To make the Protestant Religion odious, by lay-
ing load upon such persons as are most subject to harshest constructions.

In this our Adversaries have not bin sparing. *Quot plaustro con-*
othiorum have they poured out upon some doctrines of our Reli-
 gion, specially the points of grace? The pulpits of Italy and Rome
 never spit more gall and venom against the doctrines of Election,
 free grace, justification by faith, perseverance, &c. nor never sweate
 more to exaggerate the seeming absurdities, which carnall men
 would draw from them, then some of ours have done.

His sixt Rule is, *To foment the quarells that are among the Pro-*
testants; and strengthen that party that is nearest compliance with
Rome. And here, the wretch hath the unhappines to prescribe one
 thing as the proper means of Englands cure. For who (saith he)
 might not easily reduce the Puritans of England into order (you
 know what the Jesuits reducing into order is) if he could extort
 from them an approbation of the Bishops? And had they not at-
 tempted and almost effected this? They had made us their slaves
 before, and were they not about to make us swear we would be so for
 ever? Certainly though nothing but Episcopacy floated in
 the surface of that Oath, yet Popery was in the Cabot, in the
 &c. of it, or reducing the Puritans of England into order, sensu Pon-
 tificio.

His sixt Rule.

Quis enim non
facile Purita-
nos in Anglia
redigat in Or-
dinem, si Episc-
porum approba-
tionem ab se
extorqueat.
Contr ubi su-
pra ¶ 9.

His seventh is this, *That all private Conventicles and publick*
meetings must be forbidden. For private Conventicles you all know,
 that to meet together to pray or to confer (which with them
 was a Conventicle) was *peccatum irremissibile*. A man might at a
 better rate almost answer any thing then such a meeting.

His seventh
Rule.

For publick meetings, The ancient laudable exercising of pro-
 phecyng (I mean not in that sence the word is lately taken,
 for private spirits to interpret Scripture, but prophecying by
 men in office peculiarly gifted and called to that work) these
 are banished. The publick and most frequent Lectures blasted. Pub-
 lick Fasts by consent of Ministers (which had of long time bin
 used in many parts of the Kingdom) were become piacular. A
 Sermon at next Church, the forbidden fruit, when they had none
 at home, or worse then none. Our Adversaries have bin but too di-
 ligent to suppress not only private Conventicles, but publick Assem-
 blies.

The eighth means is, *By severity of Laws and punishments to*
compell the obstinate unto duty, and yet the rigour of the Law must be
slowly drawn out and not against all, but only such as be most dan-
gerous.

His eighth
Rule.

gerous. Now what severity, not only *Ad summum ius*, to the highest apex of the Law, but even *Supra ius*, beyond the extent and rigour of the Law, hath bin used to such as stood in the way of their great designe, let the *Walles of their high Commission* speake. Our *Chronicles* report, That when our fore-fathers demolished the *Abbies*, they found in their *Walles*, and *vaults*, and *pondes*, heapes of *sculles* and *bones*, the monuments of their smothered cruelties. I doubt not but the *abolishers of that high Commission* have found as manifest evidence of their cruell practices: heapes of the blood of innocents, whose skin hath bin stead from off them, and their bones broken, and they and their families chopped in peeces as flesh for the caldron. And this fruit they reaped of their severity,

Micah 3.

Reformatio
que prodest
non adjuvat,
neque tamen
meritem Ca-
tholicum reddit.
His ninth Rule

managed with this art which the *Jesuit* promised, That though compulsory Reformation could doe no good upon old standers, yet it would render the younger sort *Catholicke*.

The ninth means, and (as he saith) of all the rest most effectual is, That such as are in authority doe religiously practice and maintain integrity of life and purity of manners. The reformation of Religion (that is, the introducing of Popery into a reformed Church) will goe on very slowly and prove very difficult, unlesse the *Prelats* and *Doctors* shall outshine the whole *Common-wealth*, not only in innocency but in reputation and fame of integrity.

And certainly this rule they had conned (some of them) *Ad amissim*, or else they could never have obtained so far upon the *bears* of our *Sovereign*, as to leave the disposing of all *Church affaires* wholly unto them. * If they had not in his eye, demeaned themselves as the only *Saints* upon earth, as incarnate *Angells*, men wholly composed of devotion to God, compassion to his Church, grief for the rents and breaches of it, zeale for the peace and good of it:

The Arts of
Dissembling
Hereticks
save for the
most part been

excellently skilled in and sometimes a good Prince hath been over-reached by it *Quem ubi vident constanter Religionem adherentem non adeo temerarij sunt, ut directè calumniantur, sed traducant apud eum Orthodoxam Religionem: sed occasiones commodas accipiunt, quibus deplorent turbam pacem Ecclesie, hortantur Principem ad eam restituendam, id facile esse dicunt, auferatur modo Contentioni studium: quod dissilium non fit in rebus magni Momenti, sed iniqui Ponderis, &c. Vedell. de Prud. vet. Eccles. l. 2. c. 5.* See the Ep. Ded. of the Relation of the Conference between a Jesuit and W.L. Pol. p. 101.

what but this should prevaile with our *Sovereign* to abandon this Church into the hands of that faction, I know not. But undoubtedly it stands not with reason, That a *Protestant Prince* should knowingly and willingly give way to the re-establishing of

of the Popish Religion, and therein *Ipso facto*, divest himself of his Supremacy, and lay his head at the Popes feet for him to kick off the Crowne from his Royall brow with a spurne of his disdainfull foot at pleasure. But why the Bishops (specially such of them as have bin observed to with well to Popery *Ab incunabilis*) should contrive and carry on such a plot some reason may appeare. For could they once have obtained this; That Popery should have triumphed over the reformed Religion, the Miter would soon have trampled upon the Crown. *Hac enim est veritas*, saith Bellarm. ^a *This is the truth, what ever custom hath introduced, that the Bishop is the Father, and Pastor, and Doctor, as well of the Prince as of the rest of the people. And according unto these appellations, the Prince ought to be subiect to his Bishop and not the Bishop to his Prince. Unusquisq;* saith ^b Suarez. Every King is subiect to his Bishop in spiritualibus, unlesse he be exempted by the Pope. A brave world this had bin for the Prelacy and the whole Clergy too. To have bin exempted from the power of Laws and civill iudicature. ^c *Leges non obligant*, saith Suarez again. The Law doth not bind the Clergy by vertue of any Laick iurisdiction, neither can Kings bind the Clergy by laying any speciall Law upon them: And againe, ^d *Ecclesiasticall persons are priviledged in Court, not only in case of ecclesiasticall but of civill crimes. An immunity which a corrupt Clergy would be glad of.*

^a *Hac enim est veritas, quod quid introductum erit consuetudine Episcopus est Pater & Pastor & Doctor tam Principum quam reliquorum populi. Et secundum haec nomina Princeps subditus esse debet suo Episcopo & non Episcopus*

PRINCIPI

Bellarm. de officio Principis Christi, lib. 1. cap. 9.

^b *Unusquisq; Rex subditus est suo Episcopo in spiritualibus nisi a Pontifice eximatur.* Suarez, defens. lib. 3. cap. 17. §. 18.

^c *Leges non obligant Clericos: ex vi iurisd. Clerici Laici, nec possunt REGES obligare Clericos.* Legibus illis peculiariter impositis. Idem lib. 1. cap. 17. §. 16, 17.

^d *Personae Ecclesiasticae gaudent immunitate sine privilegio fori non solum in Criminibus Ecclesiasticis sed civilibus.* Idem cap. 15. §. 1.

And therefore though there can be no reason conceived why a Prince professing the protestants Religion should decline to popery: Yet you see there is reason why a proud Prelacy and a corrupt Clergy should under-hand indeavour to bring it in: and you see the method and wayes whereby they may compassse their designs, and neither Prince nor people know nor see. These were their practises for many late yeares you all know, let any ingenious spirit judge of their intentions. I have only let you see from whose quiver they have drawn their shafts; judge by that of the mark whereat they aymed. You have seen whole beifer it is they plowed with; judge by that of the seed they would have sowne. If they ne-

ver knew that a Jesuite had delivered these Rules for the *altering of Religion in a Christian State*, they were very unhappy in complying so exactly with them when they did not *know them*. And what can we think, but that they were *acted* by the same *Genius*, or the same *Angelus informans*, that the Jesuite was, when he penned them. But if they did know (as it is most probable they did) that these were the Rules, this the *art* delivered by a Jesuite for the *subverting the true reformed Religion*, and the *introduction of Popery againe*, and yet did *knowingly* and *de industria* conforme to them and made *proofe of them*, what can we think was their intention but to alter our Religion. *They had said they shal not know nor see, stl we are in the midst of them and cause that Worke to cease.*

But blessed be the Lord who hath not given us up as a prey unto their teeth.

Blessed be the Lord, that by the hand of this Parliament hath frustrated that *plot*. (We all hope) *for ever*.

But did I say *for ever*? May we hope it? What? are our *adversaries* all destroyed? or have they left off *plotting*? Neither; and yet I hope we may say *for ever*. This great *plot of altering Religion, prevented for ever*. As for our *adversaries* vetly, if ever they did *straine their Wits* to exceed themselves in *plotting mischief*, it hath beene since this *Parliament*. Such a *succession* there hath been of *plots*, that we may say of them, as she of *God, A Troope commeth*. Many of them indeed have proved *abortive*, *miscarried* before they came to a *growth* capable of *full discovery*, and so are more easily *denied* then *proved*. Besides, some *ridiculous* things have been sent forth into the *publick* of purpose to *outface the truth* and *sully the glory* of our *deliverance* from many and *reall dangers*, which possibly may be the reason why some men are so *incredulous*, they can see no *adversaries*, they apprehend no *dangers*, the *Parliament* needs no *guard*, there is no necessity of *setting the Militia* of the Kingdom. If there be any such here, and you be men of reason hearken a little.

First, Doe you not think there are as many *Papists* in England now, as there were at the time of the *pouder-treason*? I know not how there should be fewer but more; unless the *preaching of popish doctrines*, complying with *popish ceremonies*, setting up *publike Masses*, tolerating a *covenant of Friars*, relaxing the *Laws* against *popish Priests*, be a means to convert *Papists*, there cannot be fewer then

then was at the time of the powder-Treason.

Secondly, consider whether the *Papists* have any better *Doctrines, dispositions, principles* now, then they had then. Their faith was then faction, their Religion Rebellion, in the judgement of the State, who spake as they found. Have they since changed their Faith, altered their Religion, that our State should alter their judgement of them? Doe they not yet hold it, as lawfull, as meritorious to promote the Catholike cause, *vi vel fraude*, by violence or Treason, now, as they did then? Have they retracted that Doctrine of theirs, ** That Kings and Princes which are not Roman Catholicks may be lawfully killed by any private person*: and that the killing of them, is a generous, virtuous, heroick exploit, to be compared with the greatest and most praise-worthy actions; a most holy, worthy, commendable, praise-full worke; those that conspire against the life of such Kings and Princes are magnanimous persons; their courage is more then humane, heroick, divine; their punishments are true Martyrdoms, they shall receive reward in the Kingdome of Heaven.

** Reges et principes non Romani Catholici possunt de jure occidi etiam a privata persona, et illud factum est generosum, cum virtute conjunctum et heroicum, commendandum cum maximis et summa laude dignum factu esse, sanctissimum, humanissimum, dignissimum, laudatissimum, commendatissimum, &c.*

Iam talium Regum et Principum conjurant, esse animosos machinatores, fortitudinem eorum esse plusquam humanam, supplicia eorum non nisi vera martyria appellanda, qui sunt aliquando premium accepturi in vita aeterna: Fran. de Veron. Constant in Apol. par. 1. cap. 7.

Have they yet revoked that Assertion? ^b It is necessary in any case, that Religion be maintained, even with the death of Kings. Or that of the Jesuite ** Varadins to Baverins. That there could not be a more meritorious worke, then for him to kill the King.* Doe they not to this Day honour *Garnet*, that Arch-powder-Traitour, as a Saint? Have not their late Writers crowned him with fresh Encomiasticks? And hath not our State reason to have a watchfull and prudent jealousy over men informed with such desperate principles, and thus encouraged to all bloody designs; specially such of them as are Jesuites and Seminarists, of whom we may truly say, as *Amilcar* did of his sons, He bred them, ^b *Tanquam leoninos catulos in perniciem Romani Imperij*; as Lions whelps for the destruction of the Roman Empire. So doe they breed their Novices, as Lions whelps for the destruction of the English Church and Kingdome. And as *Hanniball*, when he was but nine years old, swore upon the Altar of their gods, that as soon as he was able, he would be a deadly enemy to the people of Rome: So doe

Eos qui in vitam talium Regum et Principum conjurant, esse animosos machinatores, fortitudinem eorum esse plusquam humanam, supplicia eorum non nisi vera martyria appellanda, qui sunt aliquando premium accepturi in vita aeterna: Fran. de Veron. Constant in Apol. par. 1. cap. 7.

b *Necessarium quocunque casu Religionem confirmari, etiam Morte Regum: Id patet. 12. & 15.*

c *Non possit ab aliquo fieri ultimum magis meritorium opus quam si Regem interficeret Amos. Arnoldus Orator contra Jesuitas, a Corneil. à Lapide. in Apocal. cap. 7. vers. 3.*

b *Plutarch.*

c *Se quam primum possit hostem fore populo Rom. cap. salom. Liv. 3. cap. 1.*

Appian. de bellis Hisp.

Ad defendendum & retinendum Papatum Rom. contra omnem hominem adjutorem: Hereticos, Schismaticos & qui alicui ex Dominis nostris successores in praelio rebellis fuerint persequar & impugnabo. Seeged. Speculum Pontificum

doe they in effect sweare as much against us. ^d I will helpe to defend and maintaine the Roman Papacy against every man, Hereticke and Schismaticke, and all such as shall rebell against our Lord the Pope, and all his Successours, I will persecute and oppose. The whole fry of them, are *Conjurati hostes Ecclesie & Reipublice*. They declared themselves so in their powder-Treason; and as long as they retaine their old Religion, they cannot but retaine their old disposition.

Thirdly, there being *Papists* among us now, as there was at the time of the powder-Treason, they being infected with as bloudy Doctrines and principles now as then.

Consider thirdly, whether they may not pretend to themselves as *just causes* to put them upon all bloudy and desperate designs now, as then they did. Were they crossed in their expectations of a toleration of their Religion then? Their expectations were raised higher now. They hoped for a *revolving* to their Religion, and are crossed in that. Did they feare the State would make some further provision for the suppressing of *Papery* then? And did they not feare the State would make some further provision for the utter extirpation of it now? Were they so enraged then? Surely they are madd and desperate now. Were their thoughts so full of bloud then? Sure they are full of Hell now. And of a truth, if there had not bin one plot nor one treason discovered all this Parliament time; yet good reason why the Parliament should upon these considerations arme the Kingdome for it's Defence. (And the whole Nation is bound to them for their care herein) to prevent our Adversaries, least they should say, we will come upon them, and they shall neither know nor see, till we are in the midst of them, and slay them and cause the worke to cease.

But what need these Ambages? when the bloudy monsters of Ireland speak out and tell all the world, the warr they have kindled, is against the Puritan Parliament of England. So that *ex professo*, there hath bin Treason against this Parliament, and our Adversaries have said (varying the words of the Text a little) we will come upon them, though they know and see it, and slay them, and cause the worke to cease.

And, O that Ireland had been guilty alone! That England, England had not bin conscious of such treacherous practises. But it is too too apparent now, that even in England, in the midst

of us, in our *businesses* have been the most dangerous and desperate practices against our peace and Religion, that ever yet were known. Let me not seeme to detract from the glory of that great deliverance, if I say, they doe exceed the ponder-Treason. Those traitors layed their traines and fire-Workes in the bowels of the Earth: These have laid theirs (which every true loyall heart bleeds to thinke of) in the bosome of our Sovereigne. They covered their Treason with Earth: These with Heaven: with pretences of defending the Protestant profession, the prerogative of the King, the Laws and Liberties of the Land, whereby they have not only captivated many of the injudicious multitude; but even the Throne it self. The breath of our nostrils, the anoynted of the Lord is taken in their pits; of Whom Wee said, under his shadow wee shall live. Their pretences have so farre prevailed with our Sovereigne, That he confides more in a Popish party, then in a Protestant Parliament. This is a lamentation, and must bee for a lamentation. They now pretend to beall for the King, the King, as much as the Jewes for Caesar, We have no King but Caesar, no King but Caesar. As if Caesar had had no such loyall Subjects in the world, as the Jewes were; but when they had served themselves of Caesar, and abused his power to the murdering of Christ, they soone discovered themselves: and Caesar had no such desperate Rebels and implacable enemies upon Earth, as they were. So the Papists and their Faction cry out, the Prerogative, the King and Caesar, as if the King had no such Subjects and friends upon Earth as they are. But marke my words: If ever they can serve themselves of his Majesty, and by the abuse of his power, have their wils, to murder Christ in his Members, and root out the Gospell and the professors of it (which Lord in mercy preserve his Majesty from) but if they once obtaine but this, if they doe not prove the most deadly and desperate enemies his Majesty ever had, let me die the death of a false Prophet. Lam. 4. 20. Ezek. 19. 4. Joh. 19. 15.

The Searcher of hearts knowes (O that our Sovereignes knew as well) how the hearts of all his Loyall Protestant Subjects bleed within them for the soule of our Sovereigne, To see his confidence removed from his true Protestant Subjects, whom he can only confide in, and whom Catholick Princes trust, rather then those of their own Religion. To see, I say, his confidences withdrawne from them, and leaning upon a company of po-

Reges & Prin-
cipes possunt de
jure etiam a
privata perso-
na occidi.

Franch. de Ve-
rone ubi supra:

^b Cajetan, 222
q. 4. 2. 2.

^b Andreas Eu-
demon Apol.
pro Garnetto c.

10. p. 375. Et
Mariana de Re-

ge & Regi in-
stitutione, l. 1.

c. 6, 7, 8 p. 53,
60, 63, 67.

Ita est subditi
Reges & Princi-

pes quibus viri
graves herese-

os crimen impe-

gerint quovis ratione medio tollere.

^d Obligati sunt subditi ad principes hereticos depellen-

dos & hujusmodi principes suos non tantum legitime possunt deturbare, sed etiam ad hoc precepto

Divino & vinculo astrictissimo ac extremo Animarum periculo tenentur. Cresiv. l. in Philopat.

sect. 2. Num. 160, 163.

^c Universa Theologorum Schola tenet, & est certum ac de fide

Quemlibet principem Christianum si a Romano Catholico Religione manifeste deflexerit &

alios ad id voluerit excidere statim ab omni potestate & dignitate ex ipsa vi juris Divini &

humani: hocque & ante omnem sententiam Pontificis. Et subditos quosunque liberos esse ab

omni juramenti obligatione quod de obedientia preceptum possent posseque & debere hujusmodi homi-

nem tanquam Apostatam ex divina ueritate ejicere ne alios inficiat. Cresiv. Num. 137. Non est

propria Jesuitarum sed totius Ecclesie & quidem ab antiquissimis temporibus concessione recepta

nostra Doctrina est. Eudemon Apol. c. 3. t. Pondet Christianum regnum a Pontifice in hoc, ut

pish, bloody wretches, whom no Protestants Prince, but himselfe-
ver durst trust, Lord give thy judgments to the King. Doth not his
Majesty know that with the Papiests all Protestants are Hereticks:
and with Heretiske Kings and Princes, they take a short course,
have a quick way of dispatch? Doth not his Majesty know, or
will none of his great Divines informe him. That the Catholick
Doctors hold it lawfull for any private person to kill a Heretick
King? Yea, and that though he be not senten^d, excommunicated
or deposed by the Pope, if his heresie be notorious, saith ^b Cajetan,
or if he be ^cpublicly defamed for an Heretick, or so reputed by
grave and judicious men; nay, that it is not only lawfull, but ^dne-
cessary; not only that they may do it, but they are bound to do it;
and that by the command of God upon perill of their soules. And
this is not a ^eprivate opinion, but the opinion of all their Divines,
and of their whole Church, if we may beleeve themselves: Nay,
it is not only lawfull and necessary, but if ^fpeople should be loth
to offer violence to their Prince, the Pope may command and com-
pell them to it.

^d Obligati sunt subditi ad principes hereticos depellen-
dos & hujusmodi principes suos non tantum legitime possunt deturbare, sed etiam ad hoc precepto
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possit non solum consulere aut consentire ut Regnum Regem sibi permissum deponat, sed etiam pre-
cipere & cogere ut id faciat. Suarez defens. fid. l. 6 c. 4. § 17.

When the Papiests shall as publicly and unanimously disclaime
this Doctrine, as they have proclaimed it, and the Parliament
broach such Doctrines, and the Protestants drink them in; then
let his Majesty flie from his Parliament and Protestant Subjects
to secure his life and Crowne among the Papiests. But in the
meane time, O what a peece of Arab-Treason was it l by sow-
ing contention between his Majesty and Parliament, to draw
his Majesty to betray himselfe into the hands of a Generation,
that

that in *conscience* thinke they may *kill him* when they please.

Nay are taught, That in *conscience* they are bound to *kill him*, if he please not them in matters of Religion, and may with a nodd from *Rome* be commanded to kill him. O what an inextricable labyrinth, have these wretches brought our Prince into, by perswading him, *The intentions* of his Parliament are against his *Dignity* and *Prerogative*! *The Lord rebuke them that so perswade him*: Yea the Lord rebuke thee Satan. But what better suggestions can breath from them that are Parliament *Adversaries* from Generation to Generation. This is it that hath mooved his Majesty to cast himselfe into the *armes* of *Papists*: where he is as *safe* as a *Lambe* in the midst of *Wolves*. Suppose that party (pretending his *Prerogative*, and thereby seducing a great part of the Kingdome to assist them.) Suppose they prevail, What a condition is his Majesty in: Either he is in danger of *loosing his Religion*, and being reconciled to *Rome*, or if not, of *loosing his life* and *forfeiting his Crowne* from himselfe and his posterity. Nay possibly he may loose all, though he should abandon Religion, and be reconciled to *Rome*. For so *Simanca* determines, & If *Kings* or other *Christian Princes* be turned *Heretikes*, their *Subjects* are presently freed from their *Dominion*, neither shall they recover their right againe, though they be afterwards reconciled to the Church. And as a King looseth his Kingdome by *Heresie*: So his children loose their right of succession. And to looke no further then *Henry* the 4th of *France*. Did his being reconciled to *Rome*, secure either his life or *Crown*? Lord give thy judgements to the King. Lord give thy judgements to the King.

I but no feare of this, the *Papists* have taken the *Oathes* of *Supremacy* and *Allegiance*. And what are we the better? An *Oath* upon the conscience of a *Papist*, is like a collar upon an *Apes* neck; that he will slip on for his *Masters* pleasure, and slip off againe for his owne. Heare but how *Pasenius* scoffes *K. James* for the invention of that *Oath*, and you will see his *Sonne* hath little cause to trust them for all their taking it. ^a See (saith he) how simple they are, in all their craft: He thought he had composed an *Oath* with so many particular circumstances, that it could not with a safe conscience be dispensed with: but he could not see that if the Pope loosed the *Oath*, all the knots of it, whither concerning *Allegiance* to the King, or not suffering the *Oath* to be dispensed with, they are all

^b Si Reges alij Principes Christiani sunt sunt Heretici protium Subjcti & vasalli ab eorum Dominio liberantur nec jam hoc reat per abant quam vis postea reconciliantur Ecclesie, & proprie heresim agnoscant Rex Regno privatur, sed etiam ejus filij a Regno succedantur. manca de coronat. 42. Sect. 2. ^c Vide in tam astutia quam sit simplicitas iuramentum in circumstantiis connexisse existimabat, ut salva conscientia, nulla ratione a quocumque dissolvi posset sed videre non potuit si Pontifex iuramentum dissolverit, omnes ejus necesse fide de fidelitate regi prestanda fides de dispensatione pariter admittenda, perit dissipata fore.

* Imò aliud dicam admirabili-
m. Furamentum
fi injustum a-
perite declaratur
meminem obli-
gat. Sed ipso
facto nullum est
Regis vero ju-
vamentum inju-
stum esse ab ip-
so Ecclesie Pa-
store sufficienter
declaratum est.
Videm igitur iamin
quanti obfiste illius
obligatione ad con-
scientiam quod a sapie-
ntibus ferreum pila-
rum minus sit quàm
graminum, Pile-
umque ad Episc.
monet. Iacobi reg.
a Sam. 6. 21.

untied: * Yea that which is more admirable; if the Oath be publicly declared to be unjust, is binds none, but, ipso facto, is made void. Now the Pope hath sufficiently declared this Oath of the Kings, to be unjust; so that the obligation of it vanishes into smoke, and that bond, which those Wise-men thought to be as strong as brass, is lesse then a straw. And now what Faith can his Majesty give to, or what confidence can his Majesty have in the oath of these men?

And yet, as if it were not enough, to With-draw the heart of our Sovereigne from confiding in his Subjects, the venome of this Treason reaches further. And as Achitophel knowing that if Absolom were reconciled to his Father againe, it would be his destruction, put Absolom upon such a businesse as he knew was scarce capable of reconciliation. So this cursed faction, knowing that upon union betweene his Maiesty and Parliament, follows their deserved ruine; have councelled, yea even compelled his Maiesty to that, which (if any thing) might make the breach between his Majesty and his Subjects incurable. O that vast effusion of English blood, which hath been already, not only in Ireland, but in England! The Sun hath not scene so many carkasses of English men, lying upon their native soyle in many hundred yeares. The Lord see and avenge it upon them, that are the originall cause of this blood-shedding. The violence that is done to me and my flesh, be upon thee, o Papacy, shall the Inhabitants of Ireland say. And my blood upon thee, O Prelacy, shall England say. That that's the Helena, for whose sake all these warres are. For the Defence of the Prelacy the Scotch warre was commenced (though Prerogative and Monarchy was pretended) and for the same we may conceive the warre of England is pursued. We may say to that Faction as Joab did to David, * Thou regardest neither Prince nor servants, for this day I perceive, that if Absolom had lived, and all we had dyed, it had pleased thee well. They regard neither Prince nor people, for we may easily perceive, that if England and Scotland imbrue themselves in one anothers bloods; or England tear out it's owne bowels, though all we die, so the Hierarchy survive, they would be well pleased. Shall they escape by their iniquity? thou Lord in thy displeasure shalt cast them down.

As for our Sovereign, Thou O God in whose hands the hearts of Kings are, free his heart from the counsels and ingagements

* of

of mischievous men and men of blood. Give him a true understanding of, and a due confidence in the loyall affections of his Protestant Subjects. Bring him backe among us, rather in the prayers and teares then in the bloods of his people.

And you my Brethren, so many as have any sparke of loyalty in your breasts, and I hope you are all full of it, desire and seeke the same thing, ye of this City: Ye of the Honourable Nation of the Scotts, be not ye the last to bring the King backe to his house. Ye are his brethren, ye are his bone and his flesh, why should ye be the last in bringing the King backe to his house againe, even to his House of Parliament? Assuredly if his Majesties life were bound up in one haire of his head, as * Nisus was, he might be more secure there, then he can be among Papists and Cavaliers, if every haire of his head were a life.

I come to a few words of Exhortation. First, To you the Members of the Honourable House of Parliament. Secondly, To you the rest of my Brethren. First for you honourable and beloved. This Text, this Truth tels you, what you must looke to meet with, God hath opened to you, a great doore of opportunity for the promoting of his Churches good, but there are many Adversaries. God hath called you together to a great worke, but you must look our Adversaries will doe their utmost, either by craft or cruelty to cause the worke to cease. That which our Saviour spake to his Disciples to confirme their hearts against the persecutions of their Adversaries; the same say I to you, to Steele your hearts against the oppositions of your Adversaries. So, saith our Saviour, persecuted they the Prophets that were before you. The same say I to you. So maligned they the Parliaments that were before you. So slandered they the Parliaments that were before you. So plotted they against the Parliaments that were before you. So said they of them, Wee will come upon them, and they shall neither know nor see, till we are in the midst of them, and slay them, and cause the worke to cease. Therefore be you in nothing terrified of your Adversaries.

Durate & vosmet rebus servate secundis.

Bear up against their oppositions. After ages shall keep thanksgiving dayes for your Deliverance, as you now doe for the Deliverance of your fore-Fathers. You have the remembrance of that great Deliverance as an encouragement to your hearts this Day.

* Qui

2 Sam 19. 17,
12.

* Cui splendor
Ostro, inter ho-
noratos medio
de vertice cauet
crinis inher-
bat magni filio
cia Regni Quid
Metam.
Application
the third by
way of Exhor-
tation, first to
the Parliament

Mat. 3.

Draf. Appla.
Amiffu meli.
ob amia admo.
amio, non iam
guam ipfi exti.
p. p. p. p. p. p.
Lutherus
m. in qua non
m. m. m. m. m.
m. m. m. m. m.

huc negotium
deposita follici.
tine totam molem
villam relinquit.
m. inquit, se cru.
m. p. p. p. p. p.
m. pro nobis inu.
m. m. m. m. m.
m. m. m. m. m.

m. quid angu.
m. m. m. m. m.
m. m. m. m. m.
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* *Qui custodivit Patres, custodiet etiam filios.* Deliverances past are the pledges of future Deliverances. And this advantage you have above your fore-Fathers, that whereas they neither knew their danger nor sought Deliverance, yet were they delivered. You see your danger, flee to God by Prayers, Tears, Fasting for Deliverance. You have the Prayers and Tears of all the Churches and Saints of Christ, poasting incessantly to Heaven upon the same Embassy, and can you faile of Deliverance? Remember againe the goodnesse and greatnesse of your cause, and what Luther said to Melanithon, when upon that opposition, which the German Reformation met with all, he was much troubled and disquieted in his spirit, not for his own sake, but for the Works sake, and the issue of it, and posterities sake, Luther gives him counsell, That seeing the businesse was not mans, but Almighty Gods, laying aside all care he would cast the whole weight of it upon him. Why (saith he) do you vex your selfe? If God have bestowed his Son upon us, why are we afraid? What tremble we at? Why are we distracted, sadden? Is Satan stronger then he? Why feare we the World which Christ hath conquered? If we defend an evill cause, why do we not change our purpose? If the cause be holy and just, why do we not trust Gods promises? Certainly there is nothing beside our lives that Satan can snatch from us: and though we dye, Christ lives and reignes for ever, under whose tuition the truth is. We are indeed sinners more wayes then one, but our sinnes shall never make Christ (whose cause we are engaged in) a lyer. Let the Kings of the Earth, and the people rage as much as they will: he that sits in Heaven shall laugh them to scorne. God hath hitherto ruled and defended this cause without our counsels, he also will bring it to the desired end. May not all this be applyed unto you, but specially this last clause? God without your counsels, above your counsels, by naked and immediate providence, hath carried on his work in your hands hitherto: and he will give it the desired, prayed for issue, you may be confident of it.

Onely, as your cause is good, to see that your wayes be good; Remembring what the Holy Ghost saith, Prov. 16.7. When a mans wayes please God, he maketh his very enemies to be at peace with him. Let your personall wayes, your publike wayes, what you act as men; what you act, as Parliament men, please God, and reape the fruit of it in peace with, or triumph over all your enemies,

enemies. For your *personall wayes*, your *conversations as men*. O, me thinks, if any of you, when you came to this *Assembly* were of vaine *conversations* (as other men are) yet *so many Prayers*, *so many Sermons*, *so many Fast-dayes*, *so many dangers*, *so many deliverances*, such variety of *admirable*, *astonsishing providences*, as you have known, should have prevailed with your hearts to *abandon all*, and become *eminent-ly gracious*, *exact* in all your *Wayes*. But if not, if there be yet any *sin* found upon any of you. If any of you be *conscious*, that any of his *wayes*, though never so *secret*, be *displeasing* unto God; let me in the *fear* of God, and in the *bowels* of our Lord Jesus beseech you, as you *desire successe*, either to your *councels* or *arms*; as you *tender* the good of your *native Country* (which I know is *deare* unto you, why els should you put your lives in your hands to doe it service?) O *break off your sins by repentance*; why should men of *brave* and *honourable spirits*, *staine* and *diminish* their *glory* by any one *sin*? That as it was said of *Naaman* he was a *mighty man of valour*, but a *Lep*er. So of any of you, He is a *prudent man*, a *brave speaker*, but---a *profound Statist*, a *worthy Patriot*, but---ô let there be no *But*, for Gods sake, be you all as the *Sun* without one *spot*. Why should a man *denude* himself of the *protection* of the *Almighty* for one *sin*? It was said of *Achilles*, that he was, *Styge armatus*; but he that *repents* of his *sins*, that *beleeves* in *Christ*, whose *wayes* please God, is, *Cælo, Christo, Deo armatus*; armed with Heaven, with *Christ*, with *God*. Would any at such a time as this, in such a service as yours, be without this *Armor*? ô let your *ways* please God, and you shall not need *fear* your *adversaries*.

Fulgent. Myth.

And as your *personall wayes*, so your *publike wayes*, the things that you *transact* as *publike persons*, let them be *exact*. *Walke* and *Worke* by *rule*. *Apelles* being asked why he used such *exact* care in *limning pictures*, made this answer, *Pingo æternitati*, I *limne* for *eternity*. The things that you have now to doe, are not only for the *present*, but *future ages*. Your *actions* will live in the *memory* of men, as long as men shall live upon *Earth*. You *Worke* for *eternity*, therefore be *exact*; *worke* by *rule* by *line* and *plummet*. Let all your *aymes* be *pure* and *good*, fixe your eye upon *Gods glory*. * *Quicquid agas, propter Deum agas*, let that be your *Motto*, which was his, *propter te Domine, propter te*, aime at *God* in all, and walk with *God* in all; See the *pillar of cloud*, and *fire* going before you.

*Draf. Apostol.

I am not ignorant, that your taking up of *Armes*, is made a matter of *dispute*. Now no time for that. Only this I say, it is no more

a In consilium ad-
hibitis fuerunt non
sine consilio modo
sed Theologi quid-
Lutherus autem
semper docuit
Magistratus non
esse resistendum &
extabat cum hoc de
pe libel m. Cum au-
tem in hac delibe-
ratione peccatis suis
devent legibus res-
istere permissum es-
sere omniumquam
& nunc in eam ca-
sum de quo inter
alia leges. mentio-
nem faciunt rem
esse deductam. Lu-
therus in genit
proficitur se hoc
nescivisse. Et quia
legis Politicas E-
vangelium non im-
pugnet aut abolet:
Unde quoniam
tempora tam dubia
& formidosa simul-
ta possunt accidere
ut utrum modo in
ipsum, sed consci-
entia vi ac neces-
sitate a nobis por-
rigat defensionis
causa, sed posse i-
uris dicis, sive
Caesar ipse sive
quis alius foret bol-
lunt cum nomine
faciat. Scild. 18.

then other of the Churches of Christ have bin driven to before you, the Scotch, the French, the high and low Dutch Churches. In Germany, when the Protestant Princes and States were treating about a defensive league, a not only Lawyers but Divines were called to give their counsell in the thing. Luther who had alwayes taught, That the magistrat ought not to be resisted, and in the times of the Anabaptistick tumults, had written a Booke to that purpose; being one in the Consultation, and hearing the Lawyers declare, That it was permitted by the fundamentall Laws, sometimes to resist; and that now matters were brought to that very state of Which the Lawes made mention. Luther did ingeniously profess, that he knew not so much before. And because the Gospell doth not impugne, or abolish Nationall Laws; and because in such a time as that was, uncertain and full of feare, many things might fall out so, as not only Law, but conscience and necessity might put Armes into their hands; therefore he did conclude, They might lawfully enter into a league of defence, Whether Caesar himselfe, or any other in his name should make warre upon them, and presently published a Booke, therein admonishing all men, that they should not yeeld Obedience to the Magistrates commanding them unto that warre against the league.

I know many in the Land charge the Preachers of the Kingdom, and those that have petitioned you so often for Reformation in Doctrine, worship, and discipline, as the kindlers and sementers of this unnaturall warre. But, o Lord if we have done this, if there be such iniquity in our hands, then let the enemy persecute our soule and take it: let them tread down our life upon the earth, and lay our honour in the dust. We have not desired this woefull day, o Lord, thou knowest it, our desire was to have obtained the establishment of Religion in purity and peace without blood, o Lord thou knowest it. Quod si non aliter---

But if the sins of England be such, and the engagements of our Adversaries to their superstitious ways be such, that there is no other way to have Popery cast out, the Church reformed, the Gospell assured to us and our Posterity then this, hac mercede placent. The Will of the Lord be done. Goe you on and dauntedly in that blessed worke of Reformation. Thinke you heare Christ speaking to you as Caesar did to his Ferry-man in a storme, Perge contra Tempestatem forti animo, Caesarem sers & fortunam Caesaris. Beare up courageously against the storme, you carry Caesar and Caesar's fortune. Thinke you heare Christ so saying unto you,

Pergite

Pereat contra Tempestatem fortis Animo, Christum fectis & fortunam Ecclesiam, gloriam Christi. Beare up courageously against the storm, you carry Christ with you, and the Church the fortune, the glory of Christ. If the tempests and floods of the ungodly rise against you, remember you have not only the sighs and tears of Gods people for you, but Christ embarked with you, who is able to rebuke the storms and command a calm. You are a Parliament of prayers and tears, if ever any; and as *Amb.* said to *Austins* Mother, *Non potest perire tantarum lachrimarum filius.* A child of so many prayers and tears cannot miscarry.

And yet as you are to be *courageous*, so to be *cautelous*. As to be *confident*, so *vigilant*: to have a watchfull eye over, and a prudent care to suppress your adversaries. *Darius* the *Persian* being enraged against the *Athenians* by a treachery of theirs, layed this injunction upon one of his servants, *that always as he sat at meat he should thrice cry, Here memento Atheniensium.* You need no such Monitor: This 5 of *November*, in its yearly revolution, cries loud in your ears, *Domini memento te Papistarum*: not so much to irrage you against their persons, as against their Religion: not to say as he did there, *o Iupiter, &c.* Lord grant that I may be revenged upon the *Athenians*: not to study revenge upon the *Papists*, so much as upon *Popery*; not to suppress the *Papists* so much as to suppress *Popery*, if the one could be done without the other. What need there is of this, let a Divine that had searched into the bowels of *Popery* tell you. *Papistry* (saith he) *can neither stand with peace nor piety; the State therefore that would have these things, hath just cause to suppress it.*

But what course is to be taken for the suppressing of it? Shall we take that course for the suppressing of *Popery*, w^{ch} some of theirs prescribe for the suppressing of the truth. *Decretum fuit in concilijs Toletanis, &c.* They made decrees in some of their Councils, That every King before he be installed, should sweare, among other things, that he would permit no man to live in his Kingdom, that is not a *Roman Catholic*, but will pursue all Hereticks with the sword. I know it is disputed among Divines, whether it be lawfull to use compulsory meanes in matters of Religion: And no lesse among Politicians, whether it would be successfull. I shall neither take upon me to determine those disputes, nor direct the wisdom of the great Councell of the Kingdom, in a course for suppressing *Popery*, only in brief, the means to be used to this end, are either sacred or civill: Acts of Religion or of State.

*Herodotus in
Tertulian. c. 195*

*a D. John Wbite
in his Sermon
at Pauls-Crosse
Decretum fuit
in concilijs To-
letanis ut quis-
quis succedenti-
um temporum
Regni sortire-
tur apicem, non
ante concedere-
ret Regiam so-
dem quam inter
cetera Sacra-
mento pollicere-
tur, nullum
non Catholicum
permissurum in
suo Regno dege-
re, sed armis he-
reticos perse-
queretur. Rib-
deneira l. 1. de
principio Chri-
stiano. c. 22.*

For Religious *meanes*, I conceive that as the re-establisment of Popery in *Q. Maries* dayes was an *Act of State*, and of the whole Kingdom assembled in *Parliament*: So if the *State*, the *Parliament* now assembled would please to indict some *day* or *dayes* of *solemn* *Nationall*, *professed* *humiliation*, for that sin of the *Nation*, (which as far as I could ever learne, was never yet done) it might be a happy means to *expiate* that *sin*, and to *purge* the *Land* from that bloud of *Martyrs* which it yet groans under, and would blessedly prepare the *heart* of the *Nation* for a more thorow perfect *Reformation*. We observe it in particular *persons*, that if they slide out of *profane* and *sinfull* *wayes*, into *wayes* of more *refinednes*, without any evidence of a *sincere* and *proportionable* *humiliation*; that *Reformation* feldome proves *lasting* or *saving*: I know not why the same may not be verified in *Nationall* *Reformations*. And among other things which possibly might be causes why the *wrath* of the *Lord* was not removed from *Jerusalem*, notwithstanding *Josiah's* so *glorious* *Reformation*, this may be one, because the *Land* was never humbled for the *Idolatries* or *bloud-sheds* of *Manasse*; but looked upon the *Reformation*, as sufficient without *humiliation*; which verily hath bin *Englands* course to this day: we have blessed our selves in a kind of *Reformation*, but never took to heart the *idolatrous* and *bloudy* *Laws* enacted by our *fore-Fathers*, to be humbled for them.

Next to this, as a second *meanes* for the suppressing of Popery, I would subjoyn the casting out from among us, of all appearances of Popery; every thing that looks like *Rome*, every thing of which the *Papists* may say, *this you borrowed from us*. True it is the *Israelites* by Gods expresse commandement, borrowed of the *Egyptians*, *Jewels* of silver, and *Jewels* of gold, but when they employed those *Egyptian Jewels* to *Egyptian worship*, and turned their *Egyptian gold* into an *Egyptian god*, you know what followed. I condemn not every thing received from *Rome* as *simply* *evil*; but certainly, as long as the *Papists* see any such *things* among us in our *publike worship*, they will but *scorne* us, and our Religion as imperfect, and unable to furnish us in the service of our *God*, without being beholding unto them.

The third *meanes* is, To rid the Church of *scandalous* *Ministers*, that, what by their *corrupt doctrine*, what by their *abominable lives*, have exceedingly hardened the *Papists* against our Religion, and *strengthened* them in their own.

Fourthly,

Fourthly, By complying as neare as possible *may be*, with other reformed Churches in all things. The resolution you have put on for uniting with the Church of Scotland, is one of the *blessedst things* for the utter *subversion* of Popery, that hath bin since the first Reformation.

And lastly, *Plant a faithfull, painfull, powerfull Ministry* though the Kingdom; and give *maintenance and encouragement* answerable. But O Lord, in such a corrupt State of *Clergy and Universities* where shall we find *faithfull men* to plant the Nation with? *The harvest is great, the labourers few, O praye the Lord of the Vineyard to send forth labourers into his harvest.* To give the Word, that great may be the multitude of them that preach it.

As for *civill means* of rooting out Popery, I shall wholly leave them to the Councell of the State.

Only one thing more let me adde, which I cannot without sin forbear. If ever you would root Popery out of England, with the *uttermost* of your *vigour*, prosecute the affairs of Ireland. If Popery prevaile to the *suppressing* of the true Religion there: Do not think you can prevaile to *suppresse* Popery here. I know your *Domestick affaires* are great, your occasions of expences *vast*; yet I remember what the *Historian* saith of the *Roman State*: There was nothing did more evidence the greatness: of their spirits, then that at such a time, as *Hanniball* was even *ad portus*, their treasure *exhausted* by long wars, their *Armies* routed divers times, the State at the *lowest ebbe* that ever it was in: yet even then, when a *mighty war* lay upon their backs, they did not *remitt the care of any affaires, though never so remote from them*: And nothing did more make *Hanniball* despair of taking *Rome*, then that he heard, *supplies of Souldiers were sent out of the City into Spain, even then, when he with his whole Army lay before their walls.* I know not whether any thing would more please God, or procure a blessing upon your affairs at home: I am sure scarce any thing would more daunt your Adversaries at home and abroad, then to see you at such a time as this, sending supplies into Ireland.

Liv. l. 23 c. 3

And you my Brethren, the rest of you that stand before the Lord this day; with-draw not your assistance from the honourable Houses of Parliament, in that or any other worke, so just, honourable and pious. You see they meet with opposition from their Adversaries; impossible it is, it should be otherwise: O let them not meet

Exhortation to the people.

with discouragements from their friends, from their brethren No question it was worse to Nehemiah to heare *Iudah* say, *The strength of the bearers of burdens is decayed, and there is so much rubbish, we cannot build the wall* then it was to heare the Adversaries say, *we will come upon them, and they shall neither know nor see, till we are in the midst of them and slay them, and cause the work to cease:* that which the adversaries said, was no more then he looked for, but this of *Iudah* was unexpected, O let not *London* say, let not *England* say, *the strength of the bearers of burdens is decayed:* The expences of the *Irish wars*, and of the *English affairs* are such a burden, *we can beare no longer, our strength is decayed; we cannot build the wall, the work must cease.* I know your burdens this way have bin great, and in this City farre greater then in other places of the Kingdom, and are like to continue still: for though I hope it is not in the purposes of God to destroy *England*, nor to destroy *London*, yet I have thought sometimes, The purpose and intent of God hath bin to humble and attenuate *London* and *England*: for *Englands* long continued peace, had abundantly increased *Englands* wealth, and the abundant increase of *Englands* wealth, had proportionably increased *Englands* pride. The age before us knew not that excessse of bravery in cloaths and utensils that we were growne unto; and the generation growing up, was like to exceed us in both. God saw us labour so dangerously of a plethory, as his wisdom and love judged it needful to abate and exhaust our fullnes, at least so much as is superfluous, and not matter of subsistence, but matter of pride unto us; which if we can willingly and cheerfully resigne up to the disposal of God, we may possibly thereby obtain and secure our lives, Laws, Religion, the things that are, or should be dearest to us. But if we hugge our wealth, when God would have us let it goe; take heed we loose not that, and all the rest. Me thinks I read it in the foot-steps of God towards *England*: God hath said, *I will abate the wealth and pride of England.* Me thinks the succession of these three wars within these few years, (which comes not without the speciall providence of that God who ruleth in the Kingdoms of men) the expences of all which must lye upon *England*, speaks it; That the purpose of God is to abate the pride and wealth of *England*: and me thinks we should say as *Mephiboseth* did, 2 Sam. 19. 30. Yea let him take all, for as much as my Lord the King is returned again in peace to his own house: Might we but see our Sovereigne Lord the King brought in peace again to his own house

House, and to his Houses of Parliament: Might we but see the King of Kings upon his holy hill of Zion. Christ in his beauty, on his Throne. The Church reformed, truth and peace established, let him take all. I perswade my selfe, every honest heart that is loyal to God, to the King, to the publike Weale, would willingly speake it and seale it, did not our adversaries by their crafty insinuations, indeavour to divide as much between the Parliament and people, as they have done between the King and Parliament: That wouldaine perswade the people of this Nation, with the Ape in the Embleme, to cut in sunder the arme of the Tree whereon they sit, and plunge themselves into a gulph and Sea of misery.

To this purpose, as they have told his Majesty, so now they tell the people; that the Parliament will alter Religion; A charge like that of Rabshakeh against Hezekiah, and as true; When he would perswade the people, God would not helpe them, because Hezekiah had altered Religion, Isa. 36. 7. If thou say to me we trust in the Lord our God; is it not he whose Altars and high places Hezekiah hath taken away, and said to Judah and Jerusalem, you shall worship before this Altar? Truth is, this is all the alteration of Religion the Parliament hath made; They have taken away the high places and Altars, that they have done, and intended to proceed to command all worship to be according to the rule of Gods Word: to say to England, you shall worship according to this rule: and this is the great crime of altering Religion. My brethren be not deceived; as in naturall so in civill and morall things, there is a double alteration. There is a perceptive alteration, and there is a corruptive alteration. To alter Religion, so as to corrupt Religion, was the plot and work of the Popish Prelates and their faction: To alter their alterations, to antiquate their Innovations, to reduce Religion to its pure originall perfection (which cannot be done without alteration of something introduced) that was the purpose and work of the Parliament, and for this it is our Adversaries cry against them, They will alter Religion.

I but then the Parliament will alter the government of the Kingdome: Yes, just like as they altered Religion. As in Religion, such alterations as tend Ad perfectionem, are not to be condemned: So likewise in polity and civill government; Plato tells us, that in all Commonwealths, upon just grounds, there ought to be some changes: and that State-men therein must behave themselves like skilfull Musicians, *Qui artem Musicae non mutant, sed Musicae modum.*

But they doe things without his Majesties consents, I, that is our

Perceptive
Altera
Corruptiva
ratio

griefe and our adversaries triumph; that our adversaries have so far prevailed upon the heart of our Sovereigne, as to perswade him to withdraw; first his presence, then his assent from the great Councell of his Kingdom, and thereby force them, either to do things without the consent of our Sovereign, or else do nothing, but sit still, and expect their own and the Kingdoms ruine: And in such a case is it so high a crime, to determine things necessary for the safety of King & Kingdom, without consent of his Majesty, when it cannot be obtained? I have read, that the Persian Monarchs, were wont to call the Peers and Presidents of their Provinces to Councell, but giving them no freedom nor liberty of Councell; for every one of them had a plate, or tile of gold, to stand upon in the Councell-house, and if he gave counsell that the King thought well of, the plate of gold was given him for a reward, but if he delivered any thing contrary to the Kings mind, *Flagris cadebatur*. And one writes, that Xerxes in his expedition against Greece, called his Princes together, and spake to them to this purpose, *Least*, saith he, I should seem to follow only my own Councell, I have assembled you, and now doe you remember, that it becomes you, rather to obey then advise. Our adversaries would faine have it so with the Peers and Parliament of England: and have a long time bin labouring to perswade his Majesty it ought so to be, and would make the like impression upon the people now: But you may brethren beware of their Insinuations, and know; That they that divide between his Majesty and Parliament, or between Parliament and people, are the greatest enemies of King, people and Parliament. This is the first time that ever loyalty to the King, was set in opposition to fidelity to the Parliament: The first time, that ever it was thought possible to draw the English Nation to desert their Parliament, under the notion of adhering to their King: Oh let not this age beare the date of such infamy. Did ever Parliament doe more for the Laws and liberties of the Nation, with more danger and detriment to themselves? and will you when they have need of you, leave them? Well here is our comfort, God hath not left, God will not leave his cause, his Work, his people, 1 King. 8. *The Lord our God be with us, as he was with our Fathers: let him not leave us nor forsake us; that he may continue our hearts unto him to walke in all his wayes, and to keep his commandments and his Statutes, and his judgements: He, even he, maintaineth the cause of his servants, and of his people Israel, at all times as the Matter shall require; that all the people of the earth may know, that the Lord is God, and that there is none else.*